The Famine Lie

Fool Me Once

Shame on Me

Fool Me 1,000 Years,

Shame on You

by

An Spailpín Fánach

Hell.

Leaving aside for the present some conceptions of Hell which will more fittingly be considered under the heading of PURGATORY, the earliest description that we have come upon is to be found in the hymn *Altus Prosator,*[4]) written by St. Columba (521-597).

"To no man seemeth it doubtful that Hell is in the lowest regions,
Where are darkness, worms, and dread beasts,
Where is fire of brimstone, blazing with devouring flames.
Where is the crying of men, the weeping and gnashing of teeth,
Where is the groaning of Gehenna, terrible and from of old,
Where is the horrid fiery burning of thirst and hunger."

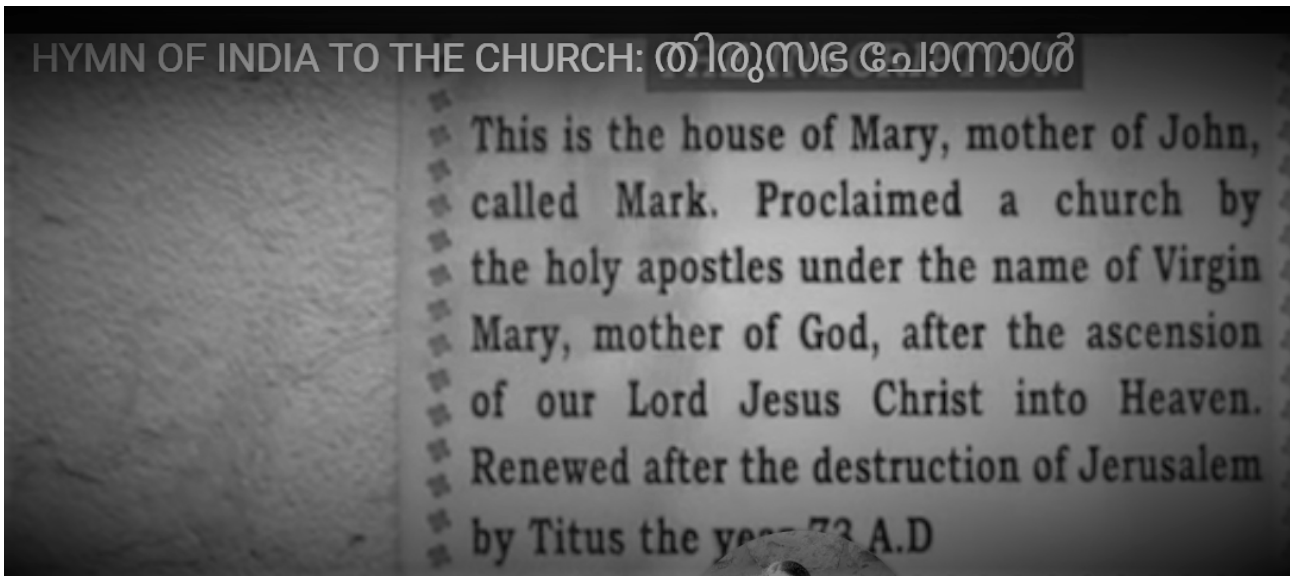
Zeitschrift für celtische Philologie, Tipperary. St.-John D. Seymour.
THE ESCHATOLOGY OF THE EARLY IRISH CHURCH.

An Leabhar Breac: Scribe, History and Contents RIA MS 1230 | 23 P 16
Nollaig Ó Muraíle, 28 Aibreán 2023

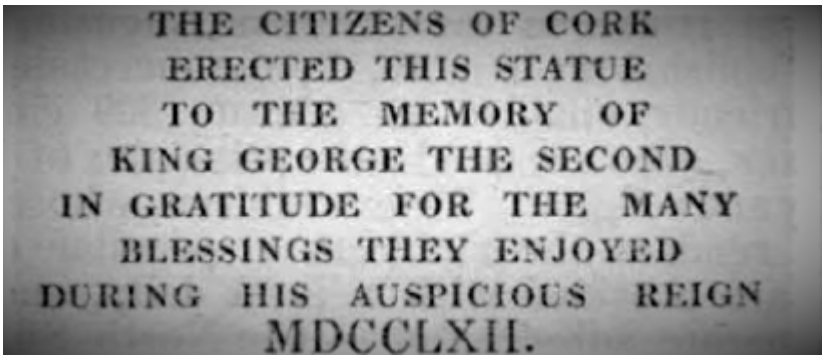
Epifania Domini
Arroét Iosep inni noem Muire dia coimét iar comairle in aingil fo anmum chomaime, co ro-thusim a mac prim-geni....

Homily on the Archangel Michael
Milia miliumm ministrabant ei et decies milies et centena milia astabant ei; míle do mílib aingel oc timtirecht do'n Choimdid, ocus do-tharistis na míle deichde 7 na míle cetacha do-gres i n-a fhiadnaise.

Incipit do'n Aithrige.
Cia cetna ro forchan aithrige do denam for tús? Ni [a]nsa. Iohan Bauptaist 7 Ísu Crist 7 Petar apstal, is iat sin in cetna triar ros-ordaig ind aithrige ar tus.


HYMN OF INDIA TO THE CHURCH: തിരുസഭ ചോന്നാൾ
This is the house of Mary, mother of John,
called Mark. Proclaimed a church by
the holy apostles under the name of Virgin
Mary, mother of God, after the ascension
of our Lord Jesus Christ into Heaven.
Renewed after the destruction of Jerusalem
by Titus the ye
A.D

Proddies are liars.



Bliain an Air, Year of Slaughter Genocide aka

The "Great Famine" of 1741.

1762 "Citizens".

Let us invite, then, the Holy Spirit to us through purity of heart and mind, as Jesus bids in the Gospel when He says, '*beati mundi corde, quoniam ipsi Deum uidebunt*';—through humility and lowliness, as Jesus bids us elsewhere in the Gospel, '*qui se humiliat, exaltabitur*';—through the endurance of sufferings and troubles here below, for Jesus promises great reward to patient men when He says, '*beati enim qui persecutionem patiuntur propter iustitiam, quoniam ipsorum est regnum caelorum*';—through alms and offerings, as Christ commands in the Gospel, saying, '*date eleemosynam, et ecce omnia munda sunt uobis*';—through fasting and abstinence, *ieiunium enim serat mysteria, incitat virtutes, refrénat uitia*;—through prayer, for that is greatly praised in the Scripture, as saith the sage, '*melior est oratio quam totus mundus*';—through the expulsion of every vice, and the acceptance of every virtue :—

Ut qui fuit adulter, sit castus ; qui fuit gulosus, sit abstinens ; qui fuit iracundus, sit mitis ; qui fuit tenax, sit largus ; qui fuit prodigus, sit modestus ; qui fuit mobilis, sit stabilis ; qui fuit superbus, sit humilis.

Qui haec omnia mala declinauerit, et opposita bona fecerit, separabitur per Spiritum sanctum a poena sitis, ab esurie panis

Antiochus Epiphanes, a certain emperor of [the Greeks], held sway eleven years, after numerous battles with Egypt and with many other countries. He took Jerusalem without a contest, and slew multitudes therein ; and, after plundering and wasting the Temple, he appointed therein a steward ; and he forced the citizens to obey a law and a teaching different from their own. At that time and period there dwelt in the village called Modin [1 Macchab. ii. 1] a man named Mathias, son of John, son of Simon the priest, of the race of Jobab of Jerusalem. He had five sons : the first, John, had another name, Gades ; Simon, surnamed Mathathias ; Judas, who is styled Machabaeus (whence the Macchabees) ; Eleazar, called Saphus ; and Abram, to whom clave the name Jonathas.

"Foreigners", says Mr. Standish O'Grady in his *Early Bardic Literature*, "are surprised to find the Irish claim for their own country an antiquity and a history prior to that of the neighbouring countries. Here lies the explanation. There is not a conspicuous sepulchral monument in Ireland the traditional history of which is not recorded in our ancient literature, and of the heroes in whose honour they were raised. In the rest of Europe there is not a single barrow, dolmen, or cist of which the ancient traditional history is recorded; in Ireland there is hardly one of which it is not."

With reference to the amount of credence to be placed in the "Historic Tales", Professor O'Curry, in his *Lectures on the Manuscript Materials of Ancient Irish History*, says that—"Under the ancient laws of Erin an obligation was imposed

A Land of Heroes...

"The education of the Ollav was long and minute. It extended over a space of twelve years of hard work, and it appears that he was bound (even from the very first course of his professional studies), among other duties, to have the Historic Stories; and these are classed with the genealogies and synchronisms of history, in which he was to preserve the truth of history pure and unbroken to succeeding generations. According to several of the most ancient authorities, the Ollav, or perfect Doctor, was bound to have (for recital at the public feasts and assemblies) at least seven fifties of these historic narratives. It is thus perfectly clear that the com-

“Dáimh, Oidhreacht, Dúchas, Seanchaí.”

“Dáimh, Oidhreacht, Dúchas, Seanchaí.”

Ach má tá tú ag iarraidh geansaí
le cochall a cheannacht
le rud eicínt scríofa i nGaeilge air,
is é An Spailpín Fánach
an áit is fearr le dul ag siopadóireacht.

For Great Grandma
Up Antroim. Up Tír Chonaill.
“Down with that sort of thing.”

" As gold in the furnace He hath proved them,
and as a victim of a holocaust He hath received them,
and in time there shall be respect had to them.'
Wisdom 3:6

Nina Simone: To Be Free

“Everybody is half dead. Everybody avoids everybody. All over the place, in most situations, most all the time. I know, I'm one of those everybodies, and to me it is terrible... I want to go into that den of those elegant people with their old ideas, smugness, and just drive them insane...Like a new way of seeing.
Like a new way of seeing something...

“Its not me, its not my family
Its in your head...”
Dolores Ó Riordan and The Cranberries
Zombie

St. Eunan said

" I will not arise until women are freed for me."

And the angel answered : " By reason of your sufferance you shall have all you ask of God."

THE ROMANCE OF IRISH HEROINES. L. M. McCRAITH

Author of "A GREEN TREE" 'THE SUIR: FROM ITS SOURCE TO THE SEA" ETC

Anyone with gumption and a sharp mind will take the measure of two things: what's said and what's done.

Seamus Heaney, Beowulf

“The surest way to keep a secret
is to make someone think they already know the answer.”

Frank Herbert, Heretics of Dune

“If you are silent about your pain,
they’ll kill you and say you enjoyed it.”

Zora Neale Hurston

Do Adamnán Iae
Asa tóidlech tóiden
Ro ír Ísu úasal
Sóerad mbúan mban nGóidel.

To Adamnán of Iona
Whose troop is radiant,
Gentle Jesus has granted
The lasting liberation of the women of the Gaels.
Martyrology of Tallaght, Féilire Óengusso

[Brehons] were aware of the concept of legal precedents and case law as grounds for a decision....
Verses composed by a poetic brehon about the year 1300 advise the [Brehon, Féineachas] law student:

> **The literary language whose thrust is not self-evident or superficial and the noble reading aloud —for ardent judges and bards, they are the keys which release locks.**
> ***Katherine Simms,The Poetic Brehon Lawyers Of Early Sixteenth Century***

FÉNECHAS: The traditional customs and regulations of the Féni taken as a whole, including the body of the ancient law and somet. the ` bérla Féne ' ; `native customary law ', traditional justice, fair dealing. Dil.ie

Shillelagh Law was a code of conduct that revealed the Irish system of morality and ethics, steeped in a love for fighting tradition, but not necessarily, as the English would have put it, a love of violence for the sake of violence.
Real Irish Fighting: A History of Shillelagh Law and Hob-Nailed Boot Stomping Irish stick-fighting was not only an ancient martial tradition; it became a symbol for Irish culture.
L.A. Jennings Oct 13 2016 Vice Sports

"I am no longer accepting the things I cannot change.
I am changing the things I cannot accept."
Angela Y. Davis

While we cannot know definitively when the Brehon law system actually began, it is clear from references within the texts and the language used in them that the texts reflect a system that was in place in Celtic times, long before its principles were written down during the Christian era and Kelly states that 'it is clear from linguistic evidence that many of the essentials of the early Irish legal system go back at least as far as the Common Celtic period (c. 1000 BCE)', and similarities can be found between the early Irish and early Welsh and other Indo-European legal systems.
Noelle Higgins, The Lost Legal System: Pre-Common Law Ireland and Brehon Law, Gerner-Beuerle and Frenkel (eds.), Legal Theory Practice and Education, (Athens: ATINER, 2011), pp. 193 – 205.

"Seeing race is not the problem. Refusing to care for the people we see is the problem. The fact that the meaning of race may evolve over time or lose much of its significance is hardly a reason to be struck blind.

We should hope not for a colorblind society but instead for a world in which we can see each other fully, learn from each other, and do what we can to respond to each other with love.

That was Martin Luther King Jrs dream—a society that is capable of seeing each of us, as we are, with love. That is a goal worth fighting for."
Michelle Alexander, The New Jim Crow

Toni Morrison
First was my effort to substitute and rely on memory rather than history because I knew I could not, should not, trust recorded history...
https://www.theguardian.com/books/2019/aug/08/toni-morrison-rememory-essay

Another very important mythical judge was Morann of the Magic Collar, whose collar was used as a lie-detector, choking witnesses who gave false testimony. Maxims attributed to this fictional character run through the texts of the Munster law-school which produced the Old Irish Bretha Nemed tracts and related works... the ... cases and disputes cited in the law-tracts are drawn from the plots of literary myths and sagas... ***Katherine Simms' The Poetic Brehon Lawyers Of Early Sixteenth Century Ireland***

Balor of the Evil Eye: You were [chief] in Ireland and had great power. What happened to bring you down?
Marie Heaney, Over Nine Waves: A Book of Irish Legends, Faber and Faber, London

... merciless Grendel struck again with more gruesome murders. Malignant by nature, he never showed remorse.
Beowulf, Seamus Heaney

Katherine Simms The Poetic Brehon Lawyers Of Early Sixteenth Century

Ghadraigh Mac Aodhagáin ... 'as a good chief-judge is bound to expound the statements of each party, correct false information, and maintain justice in its rightful place...'

We are told the ideal ollamh or master of the legal profession should be expert in every art, that is in all branches of vernacular Irish learning: customary law, bardic poetry, music, medicine, and traditional history (including genealogy)...

The [Gaels use] two words interchangeably for these arts or professions: dán which meant primarily a talent, a gift from God, and cerd which meant rather a craft, an acquired skill, used particularly of ornamental metal-workers, but also of poets ...
We should ask ourselves then, why is it so important for Irish lawyers to be expert in every art, and especially in poetry?
— Katherine Simms, The Poetic Brehon Lawyers Of Early Sixteenth Century Ireland

It means once in a lifetime
The longed-for tidal wave
Of justice can rise up,
And hope and history rhyme.
from The Cure at Troy by Seamus Heaney

Cliodhna's wave...
Its noise is loud and sudden and is said to foretell the death of a king or noble man in Ulster.
Cliodhna foretold, that because of the way she was treated by mortals, a great wave sent by her,
would one day engulf all of Munster.
Bard Mythologies

John Ó Lennon agus Yoko Ono Uí Lennon

A thousand years of torture and hunger

Drove the people away from our land

A land full of beauty and wonder

Was raped by the British brigands!

...Blame it all on [Potatoes]

As the [Colonisers] commit genocide!

Aye! Aye! Genocide!

-The Luck of the Irish

“I am haunted by the human chimpanzees I saw along that hundred miles of horrible country...to see white chimpanzees is dreadful; if they were black one would not see it so much, but their skins, except where tanned by exposure, are as white as ours.”

— Cambridge historian and Anglican priest Charles Kingsley, letter to his wife from Ireland, 1860, friend of Charles Darwin

The race of talking potatoes is not extinct.
Benjamin Disraeli, 1836

Mary McCarthy
"To care for the quarrels of the past, to identify oneself passionately with a cause that became, politically speaking, a losing cause with the birth of the modern world, is to experience a kind of straining against reality, a rebellious nonconformity that, again, is rare in [the Colonies], where a are instructed in the virtues of the system they live under, as though history had achieved a happy ending in [Colonial] civics."

Lúgh's distinctiveness, however, is that he is master of all crafts: he is the Samildánach, the "Many Gifted One". ...and becomes the ideal defender of the Tribe against the chaotic powers of the Land.
-Alexei Kondratiev Lugus: The Many-Gifted Lord

Strategist, warrior, satirist, co-ordinator of others' talents — Lug regulates and balances the efforts of the whole tribe, wielding his people into a fighting force much greater than the sum of its parts. Lug is the paragon of [leadership]: he attains office thanks to his wisdom and omnicompetence, and establishes his right to do so by stating his claim to the office irrefutably. He leads his people to victory in battle, and vanquishes a fierce opponent. He acquires for his people competence in agriculture. As cited in [Chiefdom] in Early Irish Literature Tomás Ó Cathasaigh, Elizabeth A. Gray in 'Lug and Cú Chulainn: chief and warrior, god and man, in Studia Celtica XXIV/XXV (1989/90), pp. 38-52, at p 44

Ollamh Patrick O'Kelly, Esq., Gallimh,
to George IV (1762 – 1830) in Dublin:
'Three poets for three sister Chiefdoms born,
One for the Rose, another for the Thorn ;
One for the Shamrock, which will ne'er decay,
While Rose and Thorn must yearly fade away. '
At which the King and his Court laughed heartily."

(1826) by John O'Keefe (1747- 1833)

excerpt of a response to “the well-known retort of —
" I do not know any one who is not of an ancient family."

You say not mine the letter Ó,
Though to my name I add it
Where Shannon glides, and shamrocks grow,
My ancestors all had it.
Biography is apt to err
Why credit such narration ?
Historic truths if you prefer,
Accept true information.
As many had St. Patrick knows,
Of land, lost snug possessions.
The Irish [painfully] dropp'd their O 's.
That mark'd them old Milesians.

To Spain went some, and some to France,
To Germany went others.
In honours rapid their advance
Received they were as brothers
The dormant Ó, abroad they mount
As sure recommendation ;
It proves them men of some account,
To every foreign nation.

"It is quite clear that in modern times we have witnessed the widespread brutalization of human beings. The history of Europe in the last 1,500 years and the history of European imperialism in Africa, Asia and the Americas reveal atrocities of almost unimaginable proportions.

The brutality of the "religious" wars in Europe, the unrelenting exploitation of Original Americans, the sacrifice of tens of millions of Africans and First Americans in order to obtain slaves or peons, the genocidal policies of the English toward the Irish, of Europeans generally towards Native People, of the Nazis toward Jews, Slavs and [Romani], represent only a few examples of large-scale cruelty, aggression and exploitation almost beyond belief."
Jack Forbes Columbus and other Cannibals

The condition of women in a nation is the real measure of its progress.
Ngugi wa Thiong'o

“Why is it that many contemporary male thinkers…repudiate the imperialist legacy of Columbus but affirm dimensions of that legacy by their refusal to repudiate patriarchy?”
Bell Hooks

Not everything that is faced can be changed, but nothing can be changed until it is faced.
James Baldwin, "I Am Not Your Negro"

Ní saoirse go saoirse na mban.
Ní mharóidh tú riamh ár dtoil don saoirse, don saoirse
Bíonn ciúin ciontach

Ollamh Gearóid Ó Crualaoich, a University College Cork emeritus professor of folklore:
“Proactive, female creativity and power is thus seen, in Irish ancestral culture, to be the major source from which emerges both the general form of the physical universe and the security and well-being of the social order in times of stress. ….

…[T]he message that we can attribute to the male transmitters of the legends of the cailleach and the bean feasa … is that essentially feminine conceptions of power and wisdom operate along with and outside of male authority in the patriarchal world and that such conceptions are traditionally resorted to and invoked to contain and make meaningful both occasional experiences of affliction and prevailing physical and

sociocultural contexts of human existence...

... [T]hese stories...show in their own way how meaningfulness and relief can be achieved in affliction and how ancestral imaginative frameworks regarding the personified operations of cosmic power and cosmic forces can provide archetypal resources for the attainment of meaningfulness in the face of life experience.

Men and women alike, whether in the pre modern communities in which these legends circulated in oral transmission, or in the contemporary world where these legends are encountered in written form, have presented to them, as speech-event or as text, narrative accounts of how human individuals (humanly identical to themselves), were enabled to interpret and to cope with the circumstances and the consequences of their being-in-theworld, and give symbolic verbal articulation and representation to that knowledge....
Gearóid Ó Crualaoich, The Book of the Cailleach, University College Cork Press, 2003

The Last Word with Lawrence O'Donnell,
MSNBC, 8/25/2016
Re-Write: The Protests at Standing Rock
Dakota means friend, friendly. The people who gave that name to the Dakota`s have sadly never been treated as friends. The people[s] whose language[s] [were] used to name the Dakota`s and Minnesota and Iowa and Oklahoma, Ohio, Connecticut, Massachusetts and other states, the Native American tribes.

The people who were here before us long before us have never been treated as friends. They have been treated as enemies and dealt with – with

more harshly than any other enemy in any of this country`s wars.

After all of our major wars, we signed peace treaties and lived by those treaties. After World War II when we made peace with Germany, we then did everything we possibly could to rebuild Germany. No Native American tribe has ever been treated, as well, as we treated Germans after World War II.

...The original sin of this country is that we invaders shot and murdered our way across the land killing every Native American we could and making treaties with the rest.

This country was founded on genocide before the word genocide was invented, before there was a war crimes tribunal in The Hague.

When we finally stopped actively killing Native Americans for the crime of living here before us, we then preceded to violate every treaty we made with the tribes, every single treaty. We piled crime on top of crime on top of crime against the people whose offense against us was simply that they lived where we wanted to live.

We don`t feel the guilt of those crimes because we pretended they happened a very long time ago in ancient history and we actively suppressed the memories of those crimes. But there are people alive today whose grandparents were in the business of killing Native Americans.

That`s how recent these crimes are.

Bíonn súil le muir ach ní bhíonn súil le tír.

A Bhuí le Rí na bhFeart go bhfeiceam
Muna mbeam beo ina dhiaidh ach seachtain
Gráinne Mhaol agus míle gaiscíoch
Ag fógairt fáin ar Ghallaibh.

Antaine Ó Raifteirí (1784-1835)
Anois teacht an Earraigh,
beidh an lá dúl chun shíneadh
A thosós mé ag ól
Go Coillte Mách rachad

Trí gráda coillte túath inna ngói: gói ríg, gói shenchada, gói bretheman.
Three ranks that ruin tribes in their falsehood:
the falsehood of an executive, of a historian, of a judge.

...When you read the letters of businessmen of the 1840s and 1850s, you see numerous efforts to separate business and morality into distinct realms. Merchants and manufacturers in the past did know that slavery was [wrong], but then they tried to say that such moral considerations were extraneous to the concerns of business.

In retrospect we can all agree that these claims are preposterous. Such observations should make everyone today acutely conscious about making rationalizations that seek to insulate business from moral responsibility.

History (and historians) don't look kindly on this.

The Clear Connection Between Slavery And American Capitalism HBS Working Knowledge Contributor Business research for business leaders By Dina Gerdeman Forbes.com

I have come to the conclusion that imperialism and exploitation are forms of cannibalism and, in fact, are precisely those forms of cannibalism which are most diabolical or evil." — Jack D. Forbes

The Affluent Society not only changed the way the country viewed itself, but gave new phrases to the language: Conventional wisdom, the bland leading the bland, private opulence and public squalor.
Amartya Sen

Babylon is everywhere. You have wrong and you have right.
Wrong is what we call Babylon, wrong things. That is what Babylon is to me. I could have been born in England, I could have been born in America, it make no difference where me born, because there is Babylon everywhere.
Bob Marley, Berhane Selassie. Bob Ó Méarlaigh,
Tuff Gong, Small Axe, Duppy Conqra, Joseph.

Life's backwards
Life's backwards
People turn around
The house is burned
The house is burned
The children are gone
Fire Fire Fire on babylon
Sinéad O'Connor, John Reynolds, Fire on Babylon

A barren bird, fashioned by man, the destroying one
Blánaid Salkeld

“The bull-prince (tarbfhlaith) is not a well-liked man.
He strikes and is struck, he injures and is injured,
he tosses and is tossed.

Against him horns are constantly shaken.
Rough and difficult the beginning of his lordship,
hateful and unprincely its middle,
unstable and fleeting its end.

Against his sons his crimes will be retained,
men’s faces will be turned, men’s hearts will be closed.
‘Not welcome’ all will say, ‘are the sons of that prince:
evil was your father’s lordship before.”
Audacht MorainnTranslated by BYRNE, op.cit., 25, with a couple of modifications by Fabio P. Barbieri, History of Britain, 407-597, http://www.geocities.ws/vortigernstudies/fabio/book6.3.html

“wétiko [wet-si-kuh] is a Cree term (windigo in Ojibway, wintiko in Powhatan) which refers to a cannibal or, more specifically, an evil person or spirit who terrorizes other creatures by means of terrible acts…the consuming the life of another for private purpose or profit…
Columbus was a wétiko.
Jack D. Forbes, Columbus and Other Cannibals

The Chief of truth. He and truth increase each other, strengthen each other, strive for each other, and build each other up…
Audacht Morainn

The three Tonns or Waves of Erin
are much celebrated in Irish romantic literature.
They are Tonn Chlíodhna in Glandore harbour in Cork ;
Tonn Tuaithe outside the mouth of the Bann in Derry ;
and Tonn Rudraidhe in Dundrum Bay off the County Down.

In stormy weather, when the wind blows in certain directions,
the sea at these places, as it tumbles over the sandbanks,
or among the caves and fissures of the rocks,
utters an unusually loud and solemn roar...

They believed that these sounds had a supernatural origin, that they gave warning of the deadly danger, or foreboded the approaching death, of kings or chieftains, or bewailed a king's or a great chief's death. Sometimes when a chief was sore pressed in battle and in deadly peril,
the Three Waves roared in response to the moan of his shield

The Cymraeg people had a similar legend : when the young Cymraeg hero Dylan was killed, " he was lamented by the Wave of Erin, the Wave of Ellen Vannin, " the Wave of the North,
and the Wave of Britain of the "attractive hosts."

Scotland also had its voiceful waves, as our old books record.
Adna, the chief ollamh poet of Ireland in the time of the Red Branch Knights, had a son Nede, also a poet, who,
when he had learned all that his father could teach him,
went to Scotland to complete his education under the renowned Alban ollamh, Ochy Horse -mouth {Eochaidh Ech-bél]...

“For the glory of God and the honour of Ireland.’
Bérla Féine Hérenn: Corcach.

the Virtues, Learning, Eloquence, and Patriotism
of the Irish Bishops, Priests and Students of the Penal Days…

IRISH SCHOLARS OF THE PENAL DAYS: GLIMPSES OF THEIR LABORS ON THE CONTINENT OF EUROPE. REV. WILLIAM P. TREACY, used throughout.

Ge b’e thig gun chuireadh, suidhidh e gun iarraidh.
Who comes uninvited will sit down unwelcomed.

“Then a powerful demon, a prowler through the dark, nursed a hard grievance.” — Seamus Heaney, Beowulf

A land poor, afflicted, lonely, and tortured !
A land without a husband, without a son, without a spouse !
A land without vigour, or spirit, or hearing !
A land in which is no justice to be done to the poor !

A land without a meek church or clergy !
A land which wolves have spitefully devoured !
A land placed in misfortune and subjection
Beneath the tyranny of enemies and mercenaries and robbers !

Her heart's blood spurts forth in pools.
While the dogs of Bristol drink it with keen greed ;
Her carcass is being torn asunder
By Saxon curs, treacherously, and with deliberate intent.

O Christ, restore betimes to the Gaels
All their estates, rescued from the dire bondage of foreign churls ;
Chastise the vile horde, behold, our country is faint,
And Erin's nursling, weak, feeble, subdued, beyond the sea !

Aoghán Ó Rathaille (1675- 1728)
from THE RUIN THAT BEFELL THE GREAT FAMILIES OF ERIN

Métis/Timiskaming Algonquin/Irish
Bean Feasa Sherry Farrell Racette
"In the Cree and larger Algonquian paradigm, artists are engaged in important intellectual, spiritual, and emotional work. To be creative, kâ-mamâtâwisinâk mamâhtâwi, and to be kâ-mamâhtâwisiwak, "a creative one," is to tap into the power of the universe.

Knowledge [Cree thinker Willie] Ermine reminds us, is sought through the heart as much as the mind. To enter ...ethical space is to become vulnerable, and it is not for the faint of heart. It foregrounds respect—iysi ni kat tuwin, "how we treat each other."

These are not romantic, abstract ideas, but lived praxis that moves us beyond egodriven individualism and toward responsibility for each other, the broader world, and ourselves." https://id.erudit.org/iderudit/1037550ar

from The Gardener 38
Rabindranath Tagore, the Bard of Bengal, 1861-1941
My love, once upon a time your poet launched a great epic in his mind.
Alas, I was not careful, and it ... came to grief.
It broke up into scraps of songs and lay scattered at your feet.

from Gone Are All the Noble Poets
Dáibhí Ó Bruadair (1625-1698) from the Gaeilge
After the death of the poets, whose riches were poems and wit ;
Woe unto him who hath seen the fate that hath come upon us ;
Their books, now unheeded in corners, lie mouldering, covered with dust,
While of their mystical treasures no whit is possessed by their sons.

“Your beliefs become your thoughts,
Your thoughts become your words,
Your words become your actions,
Your actions become your habits,
Your habits become your values,
Your values become your destiny.”
—Mahatma Gandhi

"We shall tread the dust of ages,
Musing dream-like on the past,
Seeking on the broad earth's pages For the shadows time hath cast ;
Waking up some ancient story,
From each prostrate shrine or hall,
Old traditions of a glory
Earth may never more recall."
Journal Of the Cork Historical & Archaeological Society,vol VIV second series 1908

Now if you find a highly thoughtful people transmitting crystallized thought through many hundreds of generations down to our day and time, from the very dawn of human knowledge I must ask you where can you expect to find truth if it is not there...

In this way they left us incomparably the finest body of Proverbs upon the face of the earth. If we had nothing but these Proverbs to our Gaelic name we are an extremely rich people... The Gaelic Concepts of Life and of Death. BY H. CAMERON GILLIES, M.D. Dundee Highland Society PROPAGANDA PAMPHLETS No. 1, 1913

Ar scáth a chéile a mhaireann na daoine.
Under the shelter of each other, The People survive.

When English landed on our shores, they reveled in the thought of gaining what they couldn't have in England – Land. It was an instant clash of cultures. The English thought that owning land was perfectly normal. The People indigenous to the land did not.

Algonquin Nipmuc Nation Elders Council, Remembering & Reconnecting: Nipmucs and the Massacre at Great Falls, A Narrative compiled and presented By the Chaubunagungamaug Nipmuck Historic Preservation Office and Associates for the Battle of Great Falls/ Wissatinnewag-Peskeompskut Pre-Inventory Research and Documentation Project, October 2015, David Tall Pine White, Cheryll Toney Holley.

Teaching The Nipmuc Language
Arun Rath 13 April 2009,
National Public Radio
Today, fewer than 10 people speak the Algonquian dialect spoken by the Nipmuc people. Tribal elders and teacher David Tall Pine White have tried to restore the dialect using documents from the 17th and 18th centuries.

Kenya's Ngũgĩ wa Thiong'o, Decolonising the Mind: The Politics of Language in African Literature:
"This is what this book on the politics of language in African literature has really been about: national, democratic and human liberation.
The call for rediscovery and the resumption of our language is a call for a regenerative reconnection with the millions of revolutionary tongues in Africa and the world over demanding liberation.

Linguistic Shenanigans: who politicised the Irish language in Ireland? by Ruaidrí Ua Conchobair

The whole island of Ireland is the native homeland of the Irish nation. Our

rich ancient indigenous language, culture and heritage identify us as the unique and distinguishable settled nation we've been since long before the English language existed...

He has spent many an hour in his "studio" - his small kitchen. Here, he has recorded cassette tapes on his domestic tape player. They have been sent all over the world for no other reward than the joy of the music and the knowledge that he is passing it on to the generations who must carry it along when he is gone. '
The Late Great Maurice O'Keeffe okeeffeclans.com

Maori seanfhocal
Naku te rourou nau te rourou ka ora ai te iwi
Le do chiseán is mo chiseán, mairfidh na daoine.
With your basket and my basket the people will live.

Do na daoine atá cróga agus dílis níl a dhath doiligh.
For the people, brave and faithful, nothing is difficult.

They tried to forget about us. Geographically isolated from each other and even further from wider society which let us know with every encounter just how uncomfortable our presence made the dominant culture.
Dara Quigley, They Tried to Bury Us, loved Murmurating Birds

Son of the Sun
Willie Dunn, Liam Ó Duinn
Algonquin First Nations

Son of the sun
Son of the earth
The soul of life
Children of the world
Daughters of starlight
And daughters of mirth
Sisters of sunlight
Sisters of earth
Brothers of nature
Brothers of old
Brothers of legend
Like the story untold

Ag duine féin is fearr a fhios cá luíonn an bhróg air.
The wearer best knows where the shoe pinches.

We are going to emancipate ourselves from mental slavery, for though others may free the body, none but ourselves can free the mind.
Marcus Ó Garvey

[W]hen the children don't know their culture, that's when they get lost. Even adults get lost and get involved with things that are destructive to themselves and their bodies or to other people… Nakia Zavalla, Cultural Director at Santa Ynez Band of Chumash First Nation
Tobar lachta na n-anbhfann tréith-lag
Bó na mbocht, 's a ndorus aonair.

A well of milk for the weak and prostrate
Cow of the poor, their only door.

...by any definition the victors in the struggle for control in south Munster were a colonial group were insofar as the region (like the province of Ulster) experienced heavy, varied and sustained immigration, particularly but not exclusively from England, over a period of seventy years.

Economic power in the region (in terms of ownership and land and control of wholesale trade) passed largely into the hands of these migrant families and their descendants, and this group unquestionably constituted a selfdefined community with demonstratively colonial characteristics.

Furthermore the indigenous populations ...were profoundly affected by their colonists of their midst and by a sequence of political disasters in which they were progressively disempowered; their ... wise [people] saw the reversal in terms very similar to colonized peoples at other times and places ...
Old World Colony Cork and South Munster 1630–1830 David Dickson
The University of Wisconsin Press History of Ireland and the Irish Diaspora
James S. Donnelly, Jr., and Thomas Archdeacon, Series Editors

St. James Connolly
“The system of private capitalist property in Ireland, as in other countries, has given birth to the law of primogeniture under which the eldest son usurps the ownership of all property to the exclusion of the females of the family.

Rooted in a property system founded upon force, this iniquitous law was unknown to the older social system of ancient Erin, and, in its actual

workings out in modern Erin, it has been and is responsible for the moral murder of countless virtuous Irish maidens."

Nerth gwlad, ei gwybodaeth.
The strength of a nation is its knowledge

We honor our parents by carrying their best forward and laying the rest down. By fighting and taming the demons that laid them low and now reside in us. Bruce Springsteen

Maireann an chraobh ar an bhfál ach ní mhaireann an lámh do chuir
The branch lives on the hedge though the hand that planted it be dead.

I think that at the start of a game, you're always playing to win, and then maybe if you're ahead late in the game, you start playing not to lose. The true competitors, though, are the ones who always play to win. Tom Ó Brady

Lámh fhoisteannach abú.

"If you are silent about your pain, they'll kill you and say you enjoyed it." Zora Neale Hurston

Briseann an dúchais tri shúile an chat.
Breeding will break out in the eyes of a cat.

The mainstream feminist movement is supposed to have started in the early 1900s with women fighting for the right to vote. However, these white women deliberately excluded the struggles of working class women of color and participated in the policy of forced sterilization for Aboriginal women and women with disabilities. Erin Konsmo Native Sexual Health Network, Canada Colony

"If you're after getting the honey,
Then you don't go killing all the bees." Joe Strummer

Filleann an feall ar an bhfeallaire.
The treachery returns to the betrayer.
The bad deed returns to the bad-deed doers.

Ní féidir an dubh a chur ina gheal ach seal.
You can only deny the truth for a while.

Now, if we are to become Irish again...our young people must be made familiar with the proverbs which have been the heritage and the helpmates of unnumbered generations of our ancestors ; they must be encouraged to use them and keep them alive, and hand them down to future generations. Énrí Ua Muirgheasa (sp), 1907, Seanfhocla Uladh

Tell him, let him be merciful, just, impartial, conscientious, firm, generous, hospitable, honourable, stable, beneficent, capable, honest, well-spoken, steady, true-judging. Audacht Morainn, translated by Fergus Ó Kelly

In these Gaelic proverbs, there is plain and consistent inculcation of the virtues of truthfulness, honesty, fidelity, self-restraint, self-esteem, sense of honour, courage, caution, in word and deed, generosity, hospitality, courtesy, peaceableness, love of kindred, patience…providence. There are none to be found excusing or recommending selfishness, cunning…or any other form of vice or meanness.

By Blarney Kings blindfold the nations,
By Blarney statesmen buy and sell the [saoirse] of the people,
By Blarney politicians degrade and use the people,
By Blarney pretended patriots delude their followers,
By Blarney preachers, poets, divines, liberators
are enabled to delude the human race
on their own vile and mercenary purposes and sordid vile ends
duchas.ie

It must be understood that to our [ancestors],
knowledge was a sacred thing.
Knowledge was a trust given by [God],
a trust which must be passed from generation to generation.
There are Triads which speak of the importance of knowledge,
and for imparting knowledge.

The Triads even go so far as to say that
if one does not share their knowledge,
that is, teach what they know,
then they are accursed by divinity,
however divinity might be described.
Stáir na hÉireann blog

WHILE the author of these pages was a student at Louvain [1889], he spent a great part of his recreation time in gathering up historical points connected with the history of the Irish Students and Schools of the Penal Days. He then had no idea of writing a book on the subject. He merely wished for some information for his own private satisfaction.

It was a real pleasure for him to learn how many of his dear countrymen, in; evil times, rose and shone in "the land of the stranger."

High Cashel's fame is standing, and though in the spoiler's hand.
Like the captive ark of Judah, 'tis a blessing to our land,
For proudly it reminds us of the just days of yore,
When Chiefs were monks and monks were Chiefs, upon our Irish shore.

A true estimate of one's self will lead to a correct estimate of others ; and truth will always be a stronghold in war and a safeguard in peace.

Irish labourers used their brawn in the construction of the Colony,
Beset with ridicule and ignorant intolerance,
They were being turned English
With Respectability Politics.

<u>Charlemagne and Strongbow and William the Conquerors Church</u>
The voice that roused Crusaders by the Tagus, Rhone and Po,
Seems ringing still o'er Malachy at the convent of Clairvaux.

In Time of Trouble.

SWEETEST Jesus,
Thou art my protection and my strength in time of strife:
Thou art my joy in time of prosperity.
O vouchsafe relief to me in this difficulty. Amen.

Against Drowning.

St. MARY, Christ and the Saints between us and all harm.
Mary and her Son,
St. Patrick with his staff,
St. Martin with his mantle,
St. Brighid with her hood,
St. Michael with his shield,
And God before them all With His strong right arm. Amen.

The Sailor's Prayer.

Ah St.. BRIGHID, who art in Faughart,
Ah St. Blinne, who art in Killslea,
O St. Bronac, who art in Ballinakilla,
Bear ye me safe to Erin. Amen.

On Going Fishing.

MAY the luck of John and Peter be upon the nets. Amen.

Herding Prayer.

Ah Gentle Jesus, guard the sheep,
In the pleasant glens and meadows deep,
from the wolves lead them and keep.
Amen.

Prayer for Éire

From the foe of my faith, the foe of my land,
A The foe of my children, and of my spouse,
O Lord, protect me,
With the Sign of the Holy Cross.
By Thy death on the Cross
Thou didst buy the souls
Of Mother Eve's poor hapless sons;
And from that day
This Sign has been most blessed. Amen

Prayer to Obtain Spiritual Help.

O Chief of the Universe
Who early lightest the sun,
Who sendest heavy rains
And the crops that after them come:
For Thee I set down my faults,
To Thee I turn my face,
O Lord, do not permit me
To fall from the state of grace. Amen.

Prayer for a Holy Death.

Ah BLESSED St. Michael, on thy name I call,
And on thine, Ah St. John the Baptist,
On the saints of the world, one and all,
For help in the coming day of battle.
When my mouth is closing and my eye is failing,
And my sense from me is slipping away,
When my term is spent and my cause a-calling,
God with my soul that dreadful day. Amen.

Prayer After the Rosary.

Ah LORD, have mercy on us,
Ah Christ, have mercy on us,
Ah Theotokos of the Bright Light,
Have mercy on us.
Give mercy to us and grace,
Forgiveness and mercy to our souls.
Put nothing into our hearts
That may deprive us of our share
Of the eternal glory of Heaven.
Save us from the showers of calamity
And from the sicknesses of the year.
Preserve our Land and our people,
Our health and our wealth,
In the love of God and of the neighbours. Amen.

Precious and Lifegiving Cross.

"Oh, Holy Cross, dear symbol of the dread
Death of our Lord,
Around thee long have slept our Martyr-dead,
Sward over sward,
An hundred Bishops I myself can count
Among the slain ;
Chiefs, Captains, rank and file, a shining mount
Of God's ripe grain."

The life of every true missionary is hard, perilous and laborious.

He must be ready to work and travel as well during the night as during the day.

He can never think of himself or his own convenience while there is a duty to perform, while there is a soul to save.

He must be willing to suffer from fatigue, from hunger, from cold.
He must hourly take up his cross and follow closely in the footsteps of his Divine Master.

But when his mission is beset with dangers and difficulties; when the great ones of the land hunt him down ; when he is considered as an enemy of the State, and his labors and sacrifices condemned as treasons ; then is his life filled with sorrow and affliction, though his every act becomes an act of heroism.

The Irish priests and Bishops all through the Penal days had such a mission.

Your Religion hath stirred up this tempest, which ought not to terrifye you over much, seeing the Apostles, our first Captains and Leaders in the holy cause, those darlings of God, endured hard things for Religion: prisons, whippings, contumelies, and all sorts of vexations were to them delights and consolations. ...

The heroic St. Dominick Collins, the faithful son of St. Ignatius, taken by the heretics, in the fort of Beerhaven, and hanged by order of cruel Mountjoy, at Cork ...

The fate of St. Thaddeus O'Connell recalls the heroism of the canons of St. Augustine; St. Mulcahy of Clonmel, St. O'Kelly of Connaught, St. Fitzpatrick, descended from the noble barons of Ossory, and St. Ormily of Clare, vividly recall to our minds the patriotism and self-sacrifice of the secular clergy.

If the members of religious Orders ; if the secular clergy were faithful to Ireland ; if they freely poured out their blood for the cause of God and Freedom ; if the people of Ireland suffered, and fought, and died, like true martyrs ; faithful above all, we are tempted to say, and we are proud to say it, were the noble Bishops of the Irish Church.

Bishop after Bishop, Archbishop after Archbishop, in all the Sees of Ireland, died gloriously for the Faith and the liberty of the Church of St. Patrick. Well did the purple become them in those days of blood and slaughter.

The success of the " Reformation " is the strongest proof that history affords of the corruption of the human heart and the weakness and darkness of human reason.

The fall of Germany from the ' true faith, in its unreasonableness and evil effects, finds no parallel except in the fall of Lucifer and that of Adam. If the " Reformation " was not an accomplished fact, all reasonable men would place it among the things impossible.

As several scholars have noted, the practice of keening was actively discouraged by parish priests, pursuant to post-Reformation Church legislation (Lysaght; Ó Súilleabháin). The means by which priests dissuaded keening women seems to have been wide, ranging from arguments to spiritual punishments, such as exclusion from Mass and sacraments and even excommunication for repeat 'offenders' to corporeal punishments, as in the story reported by Ó Súilleabháin in which the parish priest attacked three keening women with a whip as they keened the dead on the way to the graveyard..."
'Keening the Nation: The Bean Chaointe, the Sean Bhean Bhocht, and Women's Lament in Irish Nationalist Narrative' Kathryn Conrad, The University of Kansas

Jack D. Forbes, Columbus and Other Cannibals
“Religion is, in reality, living. Our religion is not what we profess, or what we say, or what we proclaim; our religion is what we do, what we desire, what we seek, what we dream about, what we fantasize, what we think - all these things - twentyfour hours a day.

One's religion, then, is ones life, not merely the ideal life but the life as it is actually lived. Religion is not prayer, it is not a church, it is not theistic, it is not atheistic, it has little to do with what white people call "religion." It is our every act.

If we tromp on a bug, that is our religion; if we experiment on living animals, that is our religion; if we cheat at cards, that is our religion; if we dream of being famous, that is our religion; if we gossip maliciously, that is our religion; if we are rude and aggressive, that is our religion. All that we do, and are, is our religion."

Chief Arvol Looking Horse : "Look around you. Our Mother Earth is very ill from these violations, and we are on the brink of destroying the possibility of a healthy and nurturing survival for generations to come, our children's children… …This new millennium will usher in an age of harmony or it will bring the end of life as we know it. Starvation, war, and toxic waste have been the hallmark of the great myth of progress and development that ruled the last millennium. To us, as caretakers of the heart of Mother Earth, falls the responsibility of turning back the powers of destruction. You yourself are the one who must decide."

Raymond O'Sullivan at The O'Keeffe Chalice Tree in Newmarket with a tour group from the O'Keeffe Clan Gathering, Drom Tarbh Meán Fómhair 2016

At the time of the Penal Laws, there wasn't any great objection to parochial clergy. What they were very very much afraid of were friars from across the seas, because the friars were usually of one of the richer families.

They would have been related to the O'Keeffes, to the chieftains, to the O'Callaghans. I heard one story about this place that will tell you what Mr. [?] in Newmarket had to put up with. I read it in a letter, to the Lord [?] I think he was complaining, he was always complaining, indeed he did more.

He was in an outpost here… But, when he was on his way to Limerick, about two or three miles from the town, he passed through this village, and there

was a crowd of people here and he said there might have been up to a thousand men.

He said that the O'Keeffe was there and the McAulliffe and the O'Callaghan. And he said there were two brothers of O'Callaghans there who were friars from across the sea and he was very upset about it.

And he wanted more help to sorta keep the thing under control. But they were called to account, anyway, and they were taken to some quarters to some other place to be called to account. And the reason that they gave for being there was that they had met by accident, that it was just a chance meeting, that they were just passing through. So it should tell you what respect they had for law and order and things...

THE IMMORTAL POET.
True singers can never die ,
Their life is a voice of higher things unseen to the common eye ;
The truths and the beauties are clear to them,
God's right and the human wrong,
The heroes who die unknown, and the weak who are chained and scourged by the strong.
And the people smile at the death-word, for the mystic voice is clear ;
The singer who lived is always ALIVE : WE HEARKEN AND ALWAYS HEAR !
JB O'REILLY WATCHWORDS

The Orange riots of 1870 and 1871 New York City killed nearly 70 people, and were fought out between [Anglo-]Irish Protestant [colonizers] and [Gaelic] Catholic immigrants[exiles] ...the matter of the Orange riots in New York [1870]...
On the 12 of July, the Orangemen of that city ... paraded the streets with

insulting flags and music, to which they added, on entering the Irish quarter, delicate shouts of, 'To hell with the Pope', 'Croppies lie down,' etc....
In the Pilot of July 23, John Boyle Ó Reilly wrote: 'On the 12h of July the 'American Protestant Association',--in other words, the Orange Lodges of New York [New Amsterdam]...paraded to the number of 3000...This resulted in a general banding of the laborers...who set upon the Orangemen with sticks and stones, which were answered by ...pistol bullets..... Life, Poems and Speeches of John Boyle O'Reilly, by James Jeffrey ROche, itroduction by James Cardinal Gibbon, Archbishop of Baltimore, MD.Cassell, NY, 1891.

Is dóigh le fear na buile gurb é féin fear na céille.
The frenzied man reckons he is the sensible one.

Seachnaíonn súil an ní ná feiceann.
An eye disregards/evades what it does not see.

Bíonn an fhírinne searbh.
Truth is often bitter.

Trí doruis gúa: tacra fergach, fotha n-utmall n-eolais, aisnéis cen chuimni.
Three doors of falsehood: an angry pleading, a shifting foundation of knowledge, giving information without memory.

After this the activities of the Orange Order were banned for a time, the Order dissolved, and most members joined Masonic lodges.
https://en.wikipedia.org/wiki/Orange_Order

Triúr fear go dteipeann orthu mná a thuiscint: fír óga, fir aosta agus fir

mhéanaosta.
Three kinds of men who fail to understand women: young men, old men and middle-aged men.

TYRANTS.
Tyrants are part of the people themselves —
the diseased part, and this dis- ease is not local,
to be cured with a knife, but constitutional,
and only to be reached
by the medicine of equity, morality, and self-respect.
JB O'Reilly Watchwords

The nickname "Croppy" was used in 18th-century Ireland in reference to the cropped hair worn by Irish nationalists who were opposed to the wearing of powdered periwigs closely associated with members of the Protestant Ascendancy.

... 1798 against British rule in Ireland, many United Irishmen rebels wore cropped hair, which led the Dublin Castle administration and government forces (in particular the militia and yeomanry) to frequently arrest anyone wearing the hairstyle as a suspected rebel. A form of torture known as pitchcapping was specifically invented to use on "croppies"

Cornwallis was a British military officer who founded the city of Halifax in 1749. Later that year, he issued a bounty on the scalps of Mi'kmaq people..

"Back when Cornwallis made the scalp proclamation, a scalp was worth 35 pounds sterling," [Elizabeth Marshall of Eskasoni First Nation] said.

"A friend of mine did the math with inflation and it would be worth almost $13,000 Cdn today "I am 'poking the bear,'" Marshall said with laugh ." ...

"There is some uneasiness around [the auction], but I'm uncomfortable that they're trying to scalp Kluscap mountain.
--Nic Meloney, Wolastoqew video journalist raised on Cape Breton Island in Nova Scotia/Mi'kma'ki CBC.com

My family's association with this country over many generations allows me to see and to appreciate Canada from another viewpoint, that of history. Queen Elizabeth II, 1977, via The Monarchist League of Canada

Humphrey Gilbert was Walter Raleigh's Half-bro
Both genocidal a-holes don't ya know
Gilbert cut off our heads
Made us walk by our dead
Became "new found land's" first governor? Whoa!

Plaque commemorating Gilbert's founding of the British Empire St. John's Newfoundland Close to this commanding and historic spot Sir Humphrey Gilbert landed on the 5th day of August 1583 and in taking possession of this New Found Land in the name of his Sovereign Queen Elizabeth thereby founded Britain's overseas empire [apparently they don't think Ireland counts as overseas]

“Frustrated by their own inability to do the necessary agricultural work, and infuriated by constant resistance, the settlers [invaders] lashed out at the natives. The result was outbursts of orgiastic slaughter like Essex's extermination of 600 unarmed men, women, and children on Rathlin Island in 1574. The significance of this event and others like it lay in the fact that increasingly some New English officials articulated the view that normal ethical restraints were unnecessary when dealing with them. Queen Elizabeth herself commended Essex for the Rathlin Island venture, and seemingly unperturbed by the lengths to which Sir Humphrey Gilbert, her military governor in Munster, went to preserve the colony there. Gilbert terrorised the Gaelic septs by practices like the one described by pamphleteer Thomas Churchyarde:

The heddes of all those ... which were killed in the daie, should be cutte off from their bodies and brought to the place where he [Gilbert] incamped at night, and should there bee laied on the ground by eche side of the waie ...ledying into his owne tente so that none could come into his tente for any cause but commonly he muste passe through a lane of heddes ... and yet it bring greate terrour to the people when thei sawe the heddes of their dedde fathers, brothers, children, kindsfolke, and freinds, lye on the ground before their faces, as they came to speak with said colonell.”

John Derricke's "Image of Irelande", Sir Henry Sidney, and the Massacre at Mullaghmast, 1578 The Image of Irelande by John Derricke Review by: Vincent P. Carey, Irish Historical Studies, Vol. 31, No. 123 (May, 1999), pp. 305-327. From JSTOR.

"Upon James FitzMorishe' first rebellion, the said Earl of Ormond was by Sir Henry Sidney appointed L. General of her Majesty's forces into Munster, and afterward was suddenly removed, and Sir Humfrey Gilbert placed

there; and when the enemy began to grow strong, the government thereof was again committed to the Earl by the said Sir Henry."
Lambeth Palace Library.
http://discovery.nationalarchives.gov.uk/details/r/d13dbb11- b8fc-4849-be2c-2265c492d67c

A. L. Rowse [British Historian A. L. Rowse, The Elizabethan Renaissance: the Life of the Society (1971) p.160] wrote of Humphrey Gilbert as:

> **an interesting psychological case, with the symptoms of disturbed personality that often go with men of mark [as measured by British marks]…. He was … impulsive, a nature liable to violence and cruelty – as came out in his savage repression of rebels in Ireland – but also ….with the personal magnetism that went with it. People were apt to be …repelled by him, to follow his leadership and yet be mistrustful of him.**

Wasnt it his brother Raleigh who introduced the Potato to Plantation Ireland…
The Potato comes from the Andes Mountains.
Why was it the only food we could eat…

Through their own words, they will be exposed.
Theyve got a severe case of the Emperors New Clothes.
Sinéad Ó Connor, descended of Cathbad and Nessa

[I'm so tired, I'm feeling so upset Although I'm so tired, I'll have another cigarette And curse Sir Walter Raleigh... —Lennon/McCartney, I'm So Tired

Cuvier, notwithstanding, denies that Europe has derived the potato from Virginia ; but when its introduction into the British Isles is thus circumstantially connected with the return of Raleigh's expedition in 1586, and it is recorded that Sir Walter Raleigh was mayor of Youghall in 1588, the anecdote related in Smith's "History of Cork," speaking of Youghall, appears extremely probable.

" It was in this town that the first potatoes were landed in Ireland by Sir Walter Raleigh. The person who planted them, imagining that the apple which grows on the stalk was the part to be used, gathered them ; but, not liking their taste, neglected the roots till the ground, being dug afterwards to sow some other grain, the potatoes were discovered therein ; and, to the great surprise of the planter, vastly increased. From these few this country was furnished with seed."

According to a popular song upon the potato— " By Raleigh 'twas planted at Youghall so gay, And Munster potatoes are famed to this day, Ballinamona ora, A laughing red apple for me." In 1662, a letter was read in the Royal Society recommending the culture of potatoes, and roots were distributed to the members for this purpose in the spring of the following year. Evelyn inculcated the project in his " Sylva," and from this period the plant became common in England.

Sir Robert Southwell, the President of the Royal Society, informed the Fellows on the 3rd of December, 1693, that his grandfather introduced the potato into Ireland, and that he had the root from Sir Walter Raleigh... https://archive.org/stream/popsongsireland00crocrich#page/50/mode/2up

Pitchcapping is a form of torture which involves pouring hot pitch or tar (mainly used at the time for water-proofing seams in the sides of ships and boats) into a conical paper cap and forcing it onto an individual's head, which is then allowed to cool before being rapidly removed.

Typically, victims of pitchcapping suffer loss of skin and tissue around their head....Society of United Irishmen member Myles Byrne described pitchcapping in his memoirs:

''Flogging, half hanging, picketing, were mild tortures in comparison of the pitch caps that were applied to the heads of those who happened to wear their hair short, called croppies; the head being completely singed, a cap made of strong linen well imbued with boiling pitch was so closely put on that it could not be taken off without bringing off a part of the skin and flesh from the head : in many instances the tortured victim had one of his ears cut off ..."

THE DEMON OF MODERN PROGRESS.

Out of Feudalism has come a new monster,
even more terrible, more self- ish, more insatiable, and more powerful.
Its eyes are science, its limbs and claws are brass and steel,
and its life is steam and electricity.
Its name is Progress.
Its right arm is the organization of capital.
It has seized on the common people as its prey,
and they are powerless in its grip.
It makes laws, and declares that they are just and eternal.

It is trying to make a new morality,
in which itself shall take the place of God.
From this the people can only be saved
by great hearts that feel for all the weak ones,
and cultured brains that think for them.
The millions are no longer still, like a swamp,
disorganized and divided by its weeds and mudbanks .
Time and knowledge have broken down many divisions;
the waters are beginning to unite like a sea, forceful, [familial];
and like a sea they are moving to the influences that pass over them.
May the future send wise voices rising to guide from unselfish hearts.
The struggle will end, as all natural contests must end,
in the triumph of mercy, morality and freedom,
for these are the law of God.
But its end may be indefinitely delayed
for the want of wise and good men to lead the [People].
JB O'REILLY WATCHWORDS

Cha lhisagh dooinney erbee ve nearagh dy ghoaill-rish e oill tra t'eh er ve camm;
cre te agh gra ayns goan elley dy vel eh ny s'creeney jiu na v'eh jea.
One should not be ashamed to acknowledge one's fault when wrong; what is it but saying in other words that one is wiser to-day than one was yesterday.

“Technique has taken over the whole of civilization. Death, procreation, birth all submit to technical efficiency and systemization.” — Jacques Ellul

"Our expectations for technology have become magical and our use of it increasingly irrational." — Richard Stivers, Technology as Magic

Richard Stivers, The Hair of the Dog: Irish Drinking and American Stereotype, University Park : Pennsylvania State University Press, 1976

... as much of the history of England has been brought about in public-houses as in the House of Commons . —Sir William Harcourt

The eighteenth and nineteenth centuries witnessed the growth of urban slums in England as an outgrowth of rapid industrialization. But, contrary to what Engels thought, slum existence did not always drive men to drink. Rather, it was often their jobs — not because they were alienated from their work (although this undoubtedly was the case), but because the rules of their various occupations required hard drinking.

In his 1839 masterpiece of sociological analysis, *A Philosophy of Artificial and Compulsory Drinking Usages in Great Britain and Ireland*, John Dunlop documented over 300 drinking usages in 98 different occupations...

Drinking on the job was not an occasion for dismissal; but refusing to pay one's share of occupational fines... was.

...John Dunlop described occupational drinking among [colonial or colonised] Irish carpenters [under forced industrialism]: There is much drinking on the pay-night.

Some masters or foremen keep a public-house, where they excite the men to take drink upon credit (tick), and strike it off the week's wages. .

There is a union in this trade; the men . meet at a public-house rent free, because the drink taken pays the room. . . .

Footings are quite general for apprentices at entry to their business, and for journeymen on shifting from one workshop to another. . .

The apprentice's footing is stated to be what will give the whole workshop a "decent drink. " It may average from l0's to 20's.

At expiration of apprenticeship, another drink is claimed. If the apprentice be dilatory in coming forward with the footing, the men will show him nothing of the business; if he ask a question, they will "shy the answer"; they will cease to teach, and the master not being always present, the boy will remain untaught. . . .

A variety of measures of severity are resorted to with a view to ensure the regular payment of the apprentice and journeymen's footings, and drink fines; as the last resort, the master would be applied to for the regulation amount, that it might be stopped out of the wages; and the consequence

of his refusal, I was assured, would be a strike and turn out. . . .

When a carpenter does a job, the proprietor frequently gives him a dram to attempt to soften him, and thereby avert a heavy charge.

When one workman recommends another to a job or place, a treat of whiskey is expected for this exercise of patronage. Those dealers that supply a workshop with articles necessary in the trade, find it absolutely requisite to treat or "mug" the men, otherwise they will complain of the items supplied; thus in the trade of nails, wood, putty, and other articles, lovers of drink have it in their power in various ways to deprive sobermen of their place or job, by false complaints; and oblique hints...
... Entry into a shop or union meeting entailed drink fines.

The completion of an occupational task or job was a drinking situation, and the money for it was to come from the workers or employer or both.

Certain occasions for fining a workman implied that the others would contribute to a drink fund to facilitate a drinking spree. Thus at the initiation of an individual into a trade, besides the footing or entry the apprentice paid, other workers were expected to contribute to the celebration that followed.

Drink fines at payday also occurred; however, the role of the publican as paymaster meant that these fines were often assessed indirectly.

Because some public houses and beer houses were owned by a trade (or the foreman or master had an arrangement with the publican), wages were often paid at a public house, usually after the men had been drinking for several hours on credit.

The publican allowed men to drink on credit even when they were unemployed, which thus obligated them to drink there in the future. The publican as employer of men for a trade could demand that men drink a certain amount in order to be eligible for work.

Payday, then, became the time to give the publican his due, acknowledging one's dependence on him as employer and paymaster. It was a not too subtle form of extortion. It was worse among some trades...

"Many and sharp the num'rous ills Inwoven with our frame!
More pointed still we make ourselves,
Regret, remorse, and shame!
And man, whose heav'n-erected face
The smiles of love adorn, -
Man's inhumanity to man Makes countless thousands mourn!
Robert Burns, Man Was Made To Mourn: A Dirge, 1784

The Irish-American Genesis of Lowell, George F. Ó Dwyer
American Irish Historical Society, Sullivan Brothers, 1920

In the early years of the 19th century, Irish emigrants were arriving at the ports of Boston, New York, and even Quebec, were largely attracted by the building of the New England manufacturing towns [On Algonquin Land],

....As industries drew thousands of employees, boarding-homes were erected...

Lower paid Irish "biddies" wikipedia Lowell Mills refers to the many mills that operated in the city of Lowell, Massachusetts during the 19th and early 20th centuries. Francis Cabot Lowell invented the first factory system "where people and machines were all under one roof."

A series of mills and factories were built along the Merrimack River by the Boston Manufacturing Company, an organization founded in years prior by the man for whom the resulting city was named. Construction began in 1821, and the mills were at their peak roughly twenty years later. For the first time in the United States, these mills combined the textile processes of spinning and weaving under one roof, essentially eliminating the "puttingout system" in favor of mass production of high-quality cloth. The workforce at these factories was three-quarters women.

...when the Panic of 1837 necessitated a true drop in wages, many Lowell girls were replaced by the lower paid Irish "biddies", or "bridges". By 1850 the majority of workers at Lowell factories were poor immigrants....

By the late 18th century "biddy" had been adopted as a derogatory slang term for women..."biddy" in this sense might have died a welcome death

had it not been for the influx of Irish immigrants into the U.S. in the early 19th century. Young Irish women often had their passage paid by upper-class American families, for whom they would then work as domestic servants while they paid off their debt. The practice was so widespread that such women came to be known as "Biddies," from a shortening of "Bridget," a common Irish women's name ...

urbandictionary.com Wikipedia says: “Sheila — Australian slang for "woman", is derived from the Irish girls' name Síle

James Connolly, The Re-Conquest of Ireland, Chapter VI, Bean

In our chapter dealing with the industrial conditions of Belfast, it was noted that the extremely high rate of sickness in the textile industry, the prevalence of tuberculosis and cognate diseases, affected principally the female workers, as does also the prevalence of a comparative illiteracy amongst the lowerpaid grades of Labour in that city.

The recent dispute in Dublin also brought out in a very striking manner the terrible nature of the conditions under which women and girls labour in the capital city, the shocking insanitary conditions of the workshops, the grinding tyranny of those in charge, and the alarmingly low vitality which resulted from the inability to procure proper food and clothes with the meagre wages paid.

Bath, Maine, USA anti-Catholic riot of 1854 From Wikipedia, the free encyclopedia

The anti-Catholic [Anti-Acadian and anti-Irish] riot that occurred in Bath on July 6, 1854 was one of a number that took place in coastal Maine in the 1850s, including the tarring and feathering of a Catholic priest, Father John Bapst in 1854 in the town of Ellsworth.

The first and most violent antiCatholic riot in Maine took place in Bangor, Maine in 1834. The resurgence of violence in the 1850s was associated with the rise of the Know-Nothing Party and the passage of the Maine law, America's first statewide prohibition ordinance.

The Bath mob was gathered and inflamed by a traveling street-preacher named John S. Orr, who called himself "The Angel Gabriel", dressed in white robes, and carried a trumpet. Orr delivered an anti-Catholic sermon on a commercial street, the crowd of spectators eventually swelling to over a thousand and blocking carriage traffic.

Some began shouting for the mob to move on the Old South Church, a structure built by the Congregationalists in 1805 but lately abandoned by them and purchased by Irish Catholics. In the late afternoon the crowd marched to the church, began smashing up the pews, hoisted an American flag from the belfry, rang the bell, and set it on fire.

After the church was burned, a smaller crowd of at least a hundred roamed through the streets all night. There is no record of attacks upon any Catholic persons. A year after the riot, on Nov. 18, 1855, the Catholic Bishop of Portland attempted to lay the cornerstone for a new church on the same site, but the congregation was chased away and beaten.

https://en.wikipedia.org/wiki/Ku_Klux_Klan_in_Maine
Although the Ku Klux Klan is most often associated with white supremacy, the revived Klan of the 1920s was also anti-Catholic. In the U.S. state of Maine, with a small African-American population but a burgeoning number of Acadian, French-Canadian and Irish immigrants, the Klan revival of the 1920s was a Protestant nativist movement directed against the Catholic minority as well as AfricanAmericans.

For a period in the mid-1920s, the Klan captured elements of the Maine Republican Party, even helping to elect a governor, Ralph Owen Brewster.

The Klan tapped into a long history of fraught relations between Maine's Protestant 'Yankee' population (those descended from the original English colonials) and Irish-Catholic newcomers, who had begun immigrating in large numbers in the 1830s.

The rise of the Know-Nothing Party in the 1850s had resulted in the burning of a Catholic church in Bath, Maine, and the tarring and feathering of a Catholic priest, Father John Bapst, in Ellsworth.

Manufacturing Living Conditions taken from "The Case of the Cabot Mill"
By David Vermette from primary source:
Brunswick Maine Telegraph, July 30, 1886

The houses are built in close contact; there are no yards; the sheds and privies are near by; the drainage – the sink spouts are running only a few feet or so outside of the houses where all dirty water is poured out – falling on the surface of the ground, some of which drains into the cellar and leaves one of the most prolific sources of disease.

The houses have from two to three stories, some of which are divided into eight tenements; the average number of people is about twelve in each tenement (96 to a house); the number of rooms in each is from five to seven; bedrooms are small, many of which have only one window where there are two beds. This will give you an idea of the amount of dirty water and slops that are poured out on the surface, close by the block – leaving the most offensive odor that can exist.

These large blocks are accommodated with only four privies – giving about twenty five people for each privy – and those privies are cleaned only once a year, and this is done during this present hot weather of July. These places have overflowed since the month of May.

Swine, cows, and hens are kept in the sheds, pig-pens in close connection with wood sheds &c. – giving additional offensive odor. The wells are in the midst of this filth, some of which are not more than twenty feet distant from the sink spout and privies.

Sandy soil as it is in this place there is no doubt that some of these wells receive the slops in a few days after their pouring out of doors.

The collection of refuse matter in or around the dwelling houses, such as swill, waste of meat, fish and decaying vegetables, dead carcasses are all present, giving or generating disease germs, affecting the purity of the air; – they should be considered the worst kind of nuisances. Such nuisances one should be compelled to remove or dispose of either by burial, burning or otherwise.

Mr. A.G. Tenney, Brunswick [Maine] Telegraph, August 13, 1886
We only wish that the Boston Cabot gentlemen could listen to the biting denunciations of them as notorious (at least in the case under discussion) for their filthy greed, by gentlemen, we can tell them who, as manufacturers, are their equals in experience, perhaps in wealth, but infinitely their superiors in all that goes to make up the true man, regardful of the lives and health of the men and women whom they employ. Some of these manufacturers…are downright wrathy over the reflection cast upon all other manufacturers by the abominable neglect of … company Directors, to remedy a state of things which no man here dares to deny exists.
http://frenchnorthamerica.blogspot.com/2012/08/the-case-of-cabot-millpart-1.html

" I am," answered the stranger, " Ironbones, the King of Thessaly; and so far as I nave travelled on this globe, since the day that I left my own land, I have laid every country, peninsula, and island, under contribution to my sword and my arm: this I have done even to the present hour; and my desire is to obtain the crown and tribute of this country in like manner: for if I obtain them not, I purpose to bring slaughter of men and deficiency of heroes and youthful warriors on the seven ordinary and seven extraordinary battalions of the Fenian host.... THE CHURL IN THE GREY COAT, From the Irish, James Clarence Mangan translation, edited DJ Ó Donoghue

Fenian Proclamation 5 Márta 1867 Is iomaí athrú a chuireann lá Márta dhe "We have suffered centuries of outrage, enforced poverty, and bitter misery. Our rights and liberties have been trampled on by an alien aristocracy, who treating us as foes, usurped our lands, and drew away from our unfortunate country all material riches.

<u>The real owners of the soil were removed to make room for cattle...</u>

But we never lost the memory and hope of a national existence. We appealed in vain to the reason and sense of justice of the dominant powers. Our mildest remonstrance's were met with sneers and contempt. Our appeals to arms were always unsuccessful....

We appeal to the Highest Tribunal for evidence of the justness of our cause. <u>History bears testimony to the integrity of our sufferings</u>...

Approximately 18,000-19,000 Irish … arrived under some form of [Colonial coercion] to Melbourne and Sydney between 1839 and 1842. Of these about half were [girls].

Gender balance was a defining characteristic of Irish [deportation[to Australia throughout the nineteenth century.

In 1855-56 over 4000 Irish [girls] arrived in Adelaide….

Early in 1848 [The Irish Holocaust]. the British Imperial Government in London…began its meticulously organised [trafficking] of young [girls] from Irish workhouses.

…Boards of Guardians of Irish Poor Law Unions asking if there were any [children] 'between the ages of fourteen and eighteen' in their workhouses willing and eligible for a passage to Australia…
http://www.irishfaminememorial.org/history/earl-grey-scheme/

The Female Factory, opened in 1821 at Parramatta…because of the perceived fallen nature of the women…the degraded nature of society…100 male convicts to every 17 women convicts…to save females from prostitution…was it a haven or a gaol, was it workship, hospital, marriage bureau…Certainly the latter, since ticket-of-leave men called their, on their way to the bush, to look for a wife….Kenneally, The Great Shame

Survivors outraged at plan to seal abuse reports for 75 years
Ralph Riegel 23 Márta 2015,
Irish Independent
Surviviors of institutional abuse have expressed outrage over Government plans to seal all major industrial school and orphanage investigation

records for 75 years. The move... also allows for the possible destruction of documents ...

Terror 'Nure Horrific physical and sexual violence was permitted, mostly by priests, in one of Dublin's top private schools, though the Carmelite Order, led by Fr Richard Byrne, won't say what it did to stop it, and if it alerted the Garda
by Gemma O'Doherty 21 Nollaig 2017, villagemagazine.ie

"It was an experience that still leaves me cold", he recalls. "He grabbed me and pulled me into him under his gown as he ridiculed my work in front of the rest of the class. Then he started reading the winning essay, and as he did so, he started rubbing his erect penis against me. It happened in front of the rest of the class. I was about 14 at the time".

Another former pupil John was going through a difficult time at home when he claims he was targeted by the same teacher at the age of 14. "He knew I was going through a tough time and my grades were going down. He told me he understood but I would still have to be punished for it.

He asked me to come to his office one afternoon after school. I always remember walking through that door. He stripped me naked, put me over his lap and started spanking me. He then started to fondle my genitals. It must have gone on for at least half an hour. It was the last day of term.

I left the school that day and never went back. He picked on me because he knew I was vulnerable. Apart from the sexual molestation, I witnessed the most horrific violence at that school. Some staff seemed to have a penchant for punching young boys". "Terrorism was employed to keep order", another ex-student recalls. ...

…Fr Aidan O'Donovan, a long-serving member of the teaching staff, was one of the most notorious. President of the school's Pioneer Council and spiritual director of the Carmelite Third Order…

But some of his old students recoil in terror at mention of his name. "He always had a boy on his knee during class", says Martin, who attended Terenure in the 1970s and whose identity has been protected.

"He was a great story-teller and to be asked to sit on his knee during stories was like getting a star. It was almost an honour. As soon as you sat up on his lap, his hand would go straight up.

We all wore short trousers so it was easy for him to interfere with us. He molested me on several occasions in front of the rest of the class not caring whether anyone could see.

Once, I got an infection in my anus because he had put his fingers inside me. I had to stay at home because I had a fever from it. The worst thing was not being able to tell my parents how it happened because you were afraid you wouldn't be believed.

The sexual abuse was just one side of life at Terenure. It was quite normal to be beaten around the place. You would be brought to the top of the class, stripped from your waist down and beaten with a bamboo cane on your bare backside. It was horrific but from a very early age you were told to 'take it like a man'.

We were a rugby school. We had to be seen to be tough. I used to go home with red marks on my hands and legs from being beaten and my parents would blame me for upsetting the teachers. …

Revealed: Jimmy Savile's close friendship with Margaret Thatcher Civil servants redact secret Downing Street file following sexual-assault revelations
Cahal Milmo, Friday 28 December 2012,
Independent Correspondence showing the depth of the friendship between Sir Jimmy Savile and former Prime Minister Margaret Thatcher is unveiled today in a secret Downing Street file that has been heavily redacted by civil servants following revelations about sexual abuse by the late entertainer.

The 21-page dossier released under the 30-year rule by the National Archives shows Savile's extraordinary access to the highest echelons of British society, chronicling lunches and personal letters between Mrs Thatcher and the DJ in the 1980s.

from Jimmy Savile: 'He was the tip of the iceberg' Eileen Fairweather 19 Oct 2012, The Telegraph

'Jimmy Savile raped children as young as nine' while working at BBC, leaked report unveils Hardeep Matharu, 21 January 2016, Independent

A ddwg ŵ y a ddwg fwy.
Who steals an egg will steal more.

"Behaviour that's admired is the path to power among people everywhere."
— Seamus Heaney, Beowulf

Imcallam in da Thurad, The Colloquy of the Two Sages, from the Book of Leinster, and translated by Whitley Stokes.

SAID FERCHERTNE 19. A question, O instructing lad, whence hast thou come?
NÉDE ANSWERED 20. Ní hAnsa...From the heel of a sage,
21. from a confluence of wisdom,
22. from perfections of goodness,
23. from brightness of sunrise,
24. from the hazels of poetic art,
25. from circuits of splendour,
26. out of which they measure truth according to excellences,
27. in which righteousness is taught,
28. in which falsehood sets,
29. in which colours are seen,
30. in which poems are freshened.

Jean-Luc Picard: Data, things are only impossible until they're not.
When the Bough Breaks [Star Trek: The Next Generation 1.17], written by Hannah Louise Shearer

“Many a good argument is ruined by some fool who knows what [they are] talking about.” ― Marshall McLuhan

"If you don't look at what you did before, you do the same shit all over." ― Jimmy McNulty, The Wire, Season 3 Episode 1, Time After Time

“Once you see the boundaries of your environment, they are no longer the boundaries of your environment.”
Marshall McLuhan

“The one’s doing the squeezing, never explicitly named of course, but then we all know who it is squeezing your middle. No class system just a middle class in waiting and an underclass when it suits the narrative.”
Dara Quigley, They Tried to Bury Us

1971 essay “What the Black Woman Thinks About Women’s Lib,”
Toni Morrison “They look at white women and see them as the enemy — for they know that racism is not confined to white men, and that there are more white women than men in this country, and that 53 percent of the population sustained an eloquent silence during times of greatest stress. The faces of those white women hovering behind that black girl at the Little Rock school in 1957 do not soon leave the retina of the mind.”
https://www.nytimes.com/2019/08/06/books/reviews-essays-toni-morrison.html

“Colonialism hardly ever exploits the whole of a country. It contents itself with bringing to light the natural resources, which it extracts, and exports to meet the needs of the mother country’s industries, thereby allowing certain sectors of the colony to become relatively rich. But the rest of the colony follows its path of under-development and poverty, or at all events sinks into it more deeply.” Frantz Fanon, Les Damnés de la Terre

His experience with Household Finance had disabused him of any hope that the government would intercede to prevent rich corporations from doing bad things to poor people.” Michael Lewis, The Big Short: Inside the Doomsday Machine

Almost 90 percent of Irish exports derive from foreign-owned firms.... Capitalising on Culture, Competing on Difference: Innovating, Learning and Sense of Place in a Globalising Ireland, Finbarr Bradley and James J. Kennelly, 2008

Could a similar process exist at the cultural level whereby prolonged political or governmental abuse of an entire population might be internalised as malignant shame by the institutions of society, and transmitted ... to subsequent generations in the policies and conduct of government, church, school and family? There is reason to believe that such a cultural process has been endemic in Ireland for many centuries... Recognising and Healing Malignant Shame.
Garrett O'Connor
The Politics of Sexual Knowledge: The Origins of Ireland's Containment Culture and the Carrigan Report (1931) JAMES M. SMITH Boston College

...In contrast to the clerics' focus on extramarital sexual practice, another witness, Gen. Eoin O'Duffy, commissioner of the Garda Síochána (the state's police force), focused his testimony on... sexual offenses, addressing the modern nation's ... immorality, particularly rape, incest, and pedophilia....

...O'Duffy also submitted a twenty-eight-page analysis of these statistics in which he provided significant detail about the nature and quantity of sexual crime in Ireland.

...Despite graphic anecdotal and irrefutable statistical evidence suggesting widespread sexual crime in Free State Ireland, the Carrigan Report attempted to rein in this damaging portrait of Irish society....
...The state's institutional response to "sexual immorality" masked a further elision at the heart of Ireland's containment culture, namely, the

concealment of child sexual abuse.

In the hierarchy of compromising realities, the unmarried mother and the juvenile prostitute represented that which the discourse of "sexual immorality" could acknowledge.

Conversely, incest and pedophilia were doubly obscured—initially inadmissible by the discursive distortion initiated by Church and state and latterly obfuscated within an institutional infrastructure legislatively inscribed as the solution to "sexual immorality."

The state's institutional impulse revictimized the victims of child sexual abuse, it criminalized child sexual abuse [victims] through court hearings to determine "improper guardianship," and ultimately it punitively incarcerated [victimised] children... ...the state ...abdicated responsibility for the most vulnerable of the nation's citizenry.

Disposing of [victimised] women and children in religious institutions rendered the compromising reality [the abuse] of their existence invisible... The Politics of Sexual Knowledge: The Origins of Ireland's Containment Culture and the Carrigan Report (1931) JAMES M. SMITH Boston College

Dara Ó Briain 'There are three states of legality in Irish law. There is all this stuff here under "That's grand"; then it moves into "Ah, now, don't push it"; and finally to "Right! You're taking the piss."

Ní bhrisfidh siad mé mar tá an fonn saoirse agus saoirse mhuintir na hEireann i mo chroí. Tiocfaidh lá éigin nuair a bheidh an fonn saoirse seo le taispeáint ag daoine go léir na hEireann ansin tchífidh muid eirí na gealaí.

If they aren't able to destroy the desire for freedom, they won't break you. They won't break me because the desire for freedom, and the freedom of the Irish people is in my heart. The day will dawn when all the people of Ireland will have the desire for freedom to show. It is then we'll see the rising of the moon. —Bobby Sands, 5 Bealtaine 1981

'"If compensation was not forthcoming after a judgement had been handed down, the injured party had the right to formally seize the property of the wrongdoer.

This procedure was known as athgabál / 'distraint'... A notable method of enforcing a judgment which was quite common during the Brehon law period was troscud / fasting.

This form of judgment enforcement was employed against a person of high rank who had committed a wrong....

...The implications of not conceding to a fast were very serious; a person would forfeit the right to be paid compensation for any offence that had been committed against him." Noelle Higgins, The Lost Legal System: Pre-Common Law Ireland and Brehon Law, Gerner-Beuerle and Frenkel (eds.), Legal Theory Practice and Education, (Athens: ATINER, 2011), pp. 193 – 205.

"Truly I tell you, unless you change and become like little children, you will never enter heaven." — Íosa mac Muire

Jane Mulcahy Interviewed by Katie Byrne, The Irish Independent
April 2024

Every few years there are new revelations about mother and baby homes and that can be highly activating for people who were adopted themselves or who know their parent had a baby out of wedlock. Every time it's reported, those feelings, and that sense of being devalued by society, flares up again.

The rest of us might not think it's directly relevant to us but we don't know that for sure because there is so much trauma there. Just because it's not spoken about doesn't mean it isn't being transmitted ...

Sinéad O'Connor
"If a child is being abused it will react in any number of different ways. What I did was I went into myself. I couldn't communicate with anybody, I couldn't study.

I could read and write but I had no interest in it, I couldn't get out of my own head...
I grew up in a state of terror, constantly. I'm one of millions of people who grew up in the same situation, who grew up terrified constantly."

The lesser shaman heals individuals. The great shaman heals [their] people as a whole. [They] heal them in their founding and constituting charter myths. [They] heal them in their founding and constituting intuitions, orientations and practices.
John Moriarty, What the Curlew Said

From Within and Without (The Story of the Cymraeg)
The Impact of Cultural Factors on Mental Health in the Present Day in Cymru
Dilys R. Davies

Psychotherapists may allieve some painful consequences of distress and the descriptions given by therapists can sometimes be helpful, but as writers Davies (1994), Richards (1994) and Pilgrim (1994) point out, this is of limited relevance without an understanding of the individual's cultural and social context.

Outlining how the wider society exerts its power and influence over our lives, Smail (1993) describes how our world is structured by powers at varying degrees of distance from us. Those closest to us, which he terms 'proximal powers', are the ones which we are most aware of and which preoccupy us the most. However, it is those furthest from us (which Smail terms 'distal powers'), which reflect the wider political and economic influences which we are barely aware of (and whose origin we do not even know) that exert the strongest influence on our lives...

An adequate account of human experience must take into account these distal influences. Smail (1987) states: " The explanation of our conduct is not to be sought in a psychological analysis of individuals, but in a socio-economic, historical analysis of relations between people, and of the ways these have shaped the world we live in.

“To gain that which is worth having, it may be necessary to lose everything else.” — Bernadette Devlin McAliskey, The Price of my Soul

House of Commons Monday, January 24, 1780

Lord North brought up "a Bill to allow the trade between Ireland and the British Colonies and Plantations in America and the West-Indies, and the British settlements on the Coast of Africa, to be carried on in like manner as it is now carried on between Great Britain and the said colonies and settlements."
The Westminster Magazine or The Pantheon of Taste: Containing a View of the History, Politics, Literature, Manners, Gallantry, Fashions of the year 1780 vol. Viii, p 96

"I feel that if we don't take seriously the ways in which racism is embedded in structures of institutions, if we assume that there must be an identifiable racist who is the perpetrator, then we won't ever succeed in eradicating racism." — Angela Y. Davis, Freedom is a Constant Struggle

"We could choose to be a nation that extends care, compassion, and concern to those who are locked up and locked out or headed for prison before they are old enough to vote. We could seek for them the same opportunities we seek for our own children; we could treat them like one of "us." We could do that. Or we can choose to be a nation that shames and blames its most vulnerable, affixes badges of dishonor upon them at young ages, and then relegates them to a permanent second-class status for life. That is the path we have chosen, and it leads to a familiar place."
Michelle Alexander, The New Jim Crow

Mixed Race Irish: 'We were the dust to be swept away'
Jul 18, 2015, Irish Times by Kitty Holland

In October 1958, when Rosemary Adaser was admitted, as an 18-month-old, to a mother-and-baby home in Dublin, her admission notes described her as "illegitimate and coloured". Fifteen years later, when she was pregnant and sent to a mother-and-baby home in Co Meath, they described her as "rather mature for her age; accepts her colour well".

"My file is peppered with references to my colour," she says. "The racism was relentless and brutalising. My formative years were devastated by it."

Adaser is one of about 70 mixed-race people who have come together in the past few years as Mixed Race Irish, a campaign and support group. They believe they were taken into care because they were mixed race, that there was a different unspoken "policy" for them and that they suffered an "extra layer of abuse" because of their racial identity.

They say racism was endemic, systemic and systematic, in the care system and in Irish society, and that their experiences were particular to them.

The group's members live in Britain, the United States, China and Ireland.,,,

...Like other mixed-race Irish children in the mother-and-baby homes, she was never offered for adoption. She believes this was policy, based on a presumption that nobody would want to adopt a mixed-race 1335 baby. Instead she was fostered, or boarded out.

"When I was four I was sent to a couple in their 60s. No, they weren't vetted. They were invited to select a child. People were paid by the State to

take in children. This couple had no pension, and I was an income source.

"The woman was vicious. I have a clear memory of fearing the gardening gloves, because she would go and cut branches from the rose bushes and cut the flowers off. She called me filthy and nasty and would strip me naked. I was four, remember, and she would whip me with the thorns.

Years later I still had scars on my back, buttocks, stomach, legs, arms and soles of my feet, but not my face," Adaser says. "The whippings were so bad I was hospitalised. After 18 months I was returned to St Patrick's." When she was six she was transferred to St Joseph's industrial school in Kilkenny, where she says she suffered extreme day-to-day abuse because of her skin colour. "When I arrived they must have all been told a black girl was coming, because every girl was out gawping at me as I walked up to the front door."

Adaser lists the names that nuns and older girls caller her: *blackie, nigger, golliwog, rubber lips, darkie*.

She describes being made to wait until last for food, and often going without, and of being made to wait until last for a bath. If she complained that the water was dirty after 30 other girls had bathed, a potty of urine and excrement was emptied on top of her, she says. Adaser was made to unblock toilets with her hands, because her skin was "already dirty". By the time she was eight, older girls made her "sexually pleasure" them or face even harsher beatings than was normal, because "black girls like to fornicate".

"I lived in a state of pure terror," she says, "and each night I wondered if I would survive the racist brutality of the institution the next day."

Nuns told her that “no man will ever want you, because you’re black”; a career counsellor said she should “consider taking man friends” to support herself. “I was told I wouldn’t amount to anything and should consider prostitution,” Adaser says.

Her black background was vilified and even denied, she says, and she was constantly told that she would never be wanted in Irish society. “I was not allowed any identity at all. That is very, very damaging for the soul.”

When Adaser was 14 she attacked a nun who sexually abused her …

…“The system had taken the eugenics of British imperialism, and Irish society, the church, had to ‘civilise’ us. Our Irishness was an inconvenience, and society did not want us. We were the dust of Irish society, to be swept away, never acknowledged as existing. Many still want us, and the racism, to be airbrushed away.”

"Economic and political control can never be complete or effective without mental control." Ngugi wa Thiong'o, Author, Decolonising the Mind

“The fact that racism still exists suggests that enough people benefit from it, despite the pain and suffering it causes to blacks and other people of color. White privilege gives incentives to collude in maintaining a system that gives unfair advantages.”
Fannie LeFlore, The Sociopathic Roots of Racism: Why History Repeats Itself, Huffington Post, 16 Oct 2016, http://www.huffingtonpost.com/entry/the-sociopathic-roots-of-racism-whyhistoryrepeats_us_57fe9e5de4b0f42ad3d25996

...Thomas (early teens) stated: "Yeah, like one day I was playing a match, I play Gaelic football, anyway every time I got the ball I could hear people shouting 'knacker' even people that were cheering our team were doing it like 'come on knacker they were saying...

:...Patrick (mid-teens) "...they always do the low blow of calling you a knacker they know it gets under your skin and then they just mock you by trying to copy how we talk; it's so annoying..." ...

Paddy (late-teens) "...he was told he deserved the beating just because he is a [Mincéir, like that was the only reason, that's pure evil, it's a sin..." ...The young [Mincéir] described experiences of responding physically to being spat at, pushed or bumped into intentionally...

Dr, Sindy Joyce (2018) 'Mincéirs Siúladh: an ethnographic study of young Travellers' experiences of racism in anIrish city', available: https://hdl.handle.net/10344/7535

"The ordinary response to atrocities is to banish them from consciousness. Certain violations ... are too terrible to utter aloud: this is the meaning of the word unspeakable. Atrocities, however, refuse to be buried. Equally as powerful as the desire to deny atrocities is the conviction that denial does not work... Survivors challenge us to reconnect fragments, to reconstruct history, to make meaning of their symptoms in the light of past events." — Judith Lewis Herman, Trauma and Recovery, p. 3. via Evelyn Glynn's magdalenelaundrylimerick.com about The Good Shepherd Convent and Magdalene Laundry

"Even in the developed world, the effects of unjust structures and actions are all too apparent. Our efforts must aim at restoring hope, righting

wrongs, maintaining commitments, and thus promoting the well-being of individuals and of peoples." Pope Francis

“developed a military occupation based historiography predicated on their own misrepresentations of the indigenous and national Hawaiian pasts and their own last century of illegal control here” “sources were then contoured to the needs of the occupier government -apparatus “ Professor Kanalu Young, a Hawaiian historian at th”e University of Hawai`i at Manoa THE AMERICAN OCCUPATION OF THE HAWAIIAN KAHUNA-DOM: BEGINNING THE TRANSITION FROM OCCUPIED TO RESTORED STATE DECEMBER 2008 By Dr. Keanu Sai

...for them it would be advisable, I think, at once to ***erect a political Magdalen Hospital*. Solitude and spare diet, and some salutary treatises on the English constitution, may, after a considerable interval, capacitate them for reentering public life, and even filling with an approximation to obscure respectability some of the lower offices of the State ...**
Benjamin Disraeli to Mr. Spring Rice (afterwards Lord Monteagle), Chancellor of the Exchequer in January 28, 1836.

BBC The Commission of Investigation is investigating claims - first raised by local historian Catherine Corless that nearly 800 babies and young children died in the Tuam home and were buried in unmarked graves. It was one of 10 Irish institutions run by religious orders, to which about 35,000 unmarried pregnant women are thought to have been sent. A child died there nearly every two weeks between the mid-1920s and 1960s https://www.bbc.com/news/world-europe-39192744

Magdalene Institutions: Recording and Archival and Oral History
magdaleneoralhistory.com,
"Mary" 5th Eanáir 2013
Muire: I was born in 1945. My mother obviously had me out of wedlock. I was born in St Patrick's [Mother and Baby Home] on the Navan Road and there I stayed until I was four and then I was moved on to Stillorgan [St Philomena's Convent] and I stayed in Stillorgan for another...probably nine years. After Stillorgan I think I was twelve I was then sent onto Lakelands [St Mary's Industrial School] which was a place in Sandymount and I stayed there until I was sixteen.

Then when I was sixteen...you had to leave, and I was sent over to England because my mother was living there and I had a job looking after children in Walthamstow for the first year of my life when I was sixteen. Then I returned to Dublin when I was seventeen with my mother and my mother kind of felt that I was getting a bit out of control and, not so much out of control...

And my mum then found me a job in Stillorgan where I had been as a child for nine years and I got a job there looking after kids for probably about six, six months or so. Then I met a guy that my mum didn't like and she had said to the nuns, you know, 'do what you like with her'.

She'd had enough; she was going back to the UK. So I then was going out with this guy who I think had been involved with the police in some way but I didn't know that. And immediately the nuns, they made out that they were going to take me somewhere safe and they sat in the...I had stayed out the night and I came back the next day on the Monday morning and the nuns were sitting there waiting for me.

When I came back they had promised that my case would be ready and I could go off to England again if I wanted, but that didn't happen. They had a policeman sitting in the parlour waiting for me and they took me off to a place, the most awful place called Gloucester Street [Sisters of Our Lady of Charity Magdalene Laundry] there on Sean McDermott Street absolutely hell hole.

They took me there, I protested, I screamed, I shouted but it didn't make any difference. I wouldn't change my clothes, I wouldn't wear their clothes. So I ran away out of there.

After I think about two or three maybe five weeks, I ran away from there with another lady and then I was brought back by the police and then the next day the nuns from Stillorgan came to collect me and they said, 'we're going to take you somewhere safe now' and I being a little bit…although I was a bit….I'd been to England for a year I was…you still had that kind of respect for the nuns because that was the Reverend Mother and the other one.

They said, 'we're going to take you somewhere in the country for a rest and keep you safe from all this'. So of course I went in the taxi all the way from Dublin to Limerick and they delivered me there and I never,
never saw them nuns again.

And I was in Limerick now until I was t…for about nearly another two-anda-half years. I fought the nuns, I tried to get out, couldn't get out, climbed the wall, couldn't get out .

Eventually they let me go and then I went up…they found me a job up in Dublin working in a hospital. Didn't care what I did but…as long as I was

out in the world away from the nuns, although there were nuns running that hospital as well, it was a private hospital called Mount Carmel.

Sinéad Pembroke: Hmm. Muire: I was there I don't know...three or four months and I left there and then I got a job somewhere else and I...I would just...from one job to another. Probably meeting guys...the wrong type of men and all the rest of it. And then eventually, I was so happy to be away from the nuns I thought, 'I'm coming back to England' and I just got the hell out of Ireland and I've been in the UK ever since... Sinéad Pembroke: Wow.

Muire: Only when really...I stayed out that night... Sinéad Pembroke: Hmm. Muire: ...and I was put there in Gloucester Street. Terrible... Sinéad Pembroke: Yeah. Muire: ...nev...never that never leaves me. Sinéad Pembroke: Yeah. Muire: Actually...sometimes dream about it, and it's like a nightmare I...I wake up and I think, 'oh my God,' you know, 'I'm back there'....

All I can tell you is that we weren't educated, we were always cleaning and doing stuff for the nuns and you didn't know what a mum and dad was and you were brought up into that environment; you never had it so you didn't miss it....

But there was a lot of cruelty. There was neglect, which is where we got our compensation for [at the Residential Institutions Redress Board] and it's all been...all of that has been recorded. There were beatings on some children definitely... Muire: ...I was then like I say...taken down to Limerick. Limerick has had a lasting effect on me; it was horrible....

...I'll never forget the women, some of them died while I was there and I

would say they were buried in Limerick.

Michael Corry's letter to the Irish Times 19 Bealtaine 2005 Madam, The skewed view of evidence referred to by Mary Raftery at the Commission to Inquire into Child Abuse (Irish Times, 12 May) pales in significance compared to the activities of the Residential Institutions Redress Board. A place of secrecy, exclusion and bewilderment. I have given evidence to the board on three occasions on behalf of three patients, all victims of layers of abuse, in particular sexual. Two of these have been under my care for over 10 years.

All will bring their pain and suffering to the grave. I was not allowed to be present when [the victims] gave their evidence, nor indeed were their partners, a friend, an advocate, no one of personal significance.

They were alone. One [victim] was left alone, on the verge of a panic attack due to the intensity of his fear, to tell the board of a past littered with criminal behaviour, prison records, substance misuse, dysfunctional relationships, mistrust of authority, and family breakdown. I found the discomfort of waiting in a side room to give evidence, aware of my patients' fears and worries, unbearable.

They dreaded getting a panic attack, a flashback to an incident of abuse, a rush of uncontrollable anger that would alienate the chairman and jeopardise the outcome. In giving my sworn evidence I felt under time pressure, and worse, that I was an unwelcome irritation slowing down the proceedings. An atmosphere of minimisation prevailed. It was impossible to present a complete picture....

...'By making secrecy a condition upon payment, the board is doing exactly what an abuser does to a child."

The elements of restorative justice which are required for the restitution of balance and healing are transparency instead of secrecy, formal apologies, the punishment of the wrongdoers, and ... efforts to compensate for damage done. The Redress Board embodies none of these. Its role makes a mockery of ... Right and Justice. It is my firm belief that the Redress Board contravenes the most basic of human and civil rights. In short, it represents a crime against humanity ...

This has been my experience with those that I sought help from, when I asked for records from their archives, that is Galway County Council, the Bon Secours sisters, our archbishop, our local representatives, the gardaí, the Health Service Executive West. Nobody wanted to know, doors were shut, files had disappeared.
Catherine Corless, Time for people of Tuam to break silence on 'home babies' Catherine Corless: Town's redemption lies in opening up about notorious home, Irish Times, 23 Aibreán 2019

Marie O'Connor, Symphysiotomy was seen as a gateway to childbearing without limits, thejournal.ie, 2012 "Symphisiotomy is a cruel and dangerous childbirth operation that unhinges the pelvis, severing the symphysis joint or, in the case of pubiotomy, sundering the pubic bones. Ireland was the only country in the developed world to practise this discarded surgery in the mid to late 20th century. Caesarean section had been the standard treatment for difficult births in Ireland since the end of the 1930s. However, doctors' preference for symphysiotomy saw 1,500 of these 18th century operations being performed from 1944 onwards, mostly in Catholic private

hospitals. Around 150 women survive today, many of them permanently disabled, incontinent and in pain. One baby in ten died during the process and a number were brain damaged.

Residential Institution Redress Board for Industrial and Reformatory School survivors, writes Sinead Pembroke.
Sinéad Pembroke 22 Márta 2017 thejournal.ie
'A major issue for most survivors was that by the time the redress process was over, they felt retraumatised.

An inquiry should seek to limit this trauma; however, this is not possible in its current format because of the legalistic overtures that characterise the process.

First, many were dissatisfied with the way their solicitors dealt with their claims, and felt that the legal system had benefitted financially from their trauma. The Redress Board's Annual Report (2008) stated that "the average costs and expenses paid to an applicant's solicitor at the end of 2008 amounted to €10,845 per application, or 16.9% of the award".

Second, the application procedure, (writing a detailed statement and being assessed by a psychiatrist) resulted in psychological wounds being opened up after years of consignment to the deepest reaches of the mind. Third, the hearing procedure was interpreted by some as similar to being on trial, where one of the survivors Theresa described that after five and a half hours of questioning and critical examination by the panel of "experts", she was left exhausted, traumatised and had to make her own way home.

Finally, the waiver form that each person had to sign when an award for compensation was made caused a lot of distress to survivors. While the

waiver form can’t stop people who accepted an award for compensation telling their story, this legal threat created a climate of confusion and of fear, and consequently, they felt abused again by the State...'

Admission of Elizabeth I Genocide in Victoria's Crown's Words Lambeth Palace Calendar of the Carew Manuscripts: 1575-1588 (Published by the Authority of the Lords Commisioners of Her Majesty's Treasury, London, 1868)
“Throughout the papers of Carew there are to be found repeated and fruitless enactments for obliterating from the face of Ireland all traces, accidental or otherwise, of Irish characteristics.

...In all this we should remember how uncertain is the hour of our death, so that our Lord does not come unexpectedly and, finding our conscience soiled with [greed], say to us what God says to the rich man in the Gospel: 'You fool, this night your soul will be required of you: who then will be the owner of what you have stored up?' (Luke 12: 20). St John Cassian On the Eight Vices, Philokalia

[greed], anger and dejection are all offshoots of gluttony. For the glutton needs money first of all, so as to satisfy his ever-present desire — even though it never can be satisfied. His anger is inevitably aroused against those who obstruct his acquisition of money, and in turn gives place to dejection when he proves too weak to get his way. He is like the snake which goes 'on its breast and belly' (Gen. 3:14. LXX). St Neilos The FasterAscetic Discourse, Philokalia

The monk should wage a truceless war above all on these three things: gluttony, futile self-esteem, and[greed] - which is a form of idolatry (cf Col. 3:5). St John of Karpathos, Philokalia

“The devil is like a lion, hiding in ambush (Ps 10:19, 1Pe 5:8). He secretly sets out nets of unclean and unholy thoughts. So, it is necessary to break them off as soon as we notice them, by means of pious reflection and prayer.” St. Seraphim of Sarov

The cloud of cares comes from the fumes, so to speak, of the main passions -self-indulgence, [greed], love of praise. Once you are free of these you will also havecast off your cares. Sound moral judgment has the same effect as wisdom, and is a most powerful factor drawing us upwards. Hence it too has its part to play.

For the knowledge of the virtues involves the most scrupulous discrimination between good and evil; and this requires sound moral judgment.Experience and the struggle with the body teach us how to use such judgment in our warfare. St Theodoros the Great Faster, Philokalia

Something should also be said about the vices or the passions of the soul and the body. The passions of the soul are forgetfulness, laziness and ignorance. When the soul's eye, the intellect [nous], has been darkened by these three, the soulis dominated by all the other passions. These are impiety, false teaching or every kind of heresy, blasphemy, wrath,anger, bitterness, irritability, inhumanity, rancor, back-biting, censoriousness, senseless dejection, fear, cowardice. quarrelsomeness, jealousy, envy, self-esteem, pride, hypocrisy, falsehood, unbelief, greed, love of material things, attachment to worldly concerns, listlessness, faint-heartedness, ingratitude, grumbling, vanity, conceit, pomposity,boastfulness, love of power, love of popularity, deceit, shamelessness, insensibility, flattery, treachery, pretence,indecision, assent to sins arising from the soul's passible aspect and dwelling on them continuously, wandering thoughts, self-love, the mother of vices, [greed], the root of all evil (cf 1 Tim. 6:10) and, finally,

malice and guile.

The passions of the body are gluttony, greed, over-indulgence, drunkenness, eating in secret, general softness of living, unchastity, adultery, licentiousness, uncleanness, incest, pederasty, bestiality, impure desires and every passion which is foul and unnatural, theft, sacrilege, robbery, murder, every kind of physical luxury and gratificationof the whims of the flesh (especially when the body is in good health), consulting oracles, casting spells, watching for omens and portents, self-adornment, ostentation, foolish display, use of cosmetics, painting the face, wasting time, day-dreaming, trickery, impassioned misuse of the pleasures of this world and a life of bodily ease, which by coarsening the intellect makes it cloddish and brute-like and never lets it raise itself towards God and the practice of the virtues.

The roots or primary causes of all these passions are love of sensual pleasure, love of praise and love of material wealth. Every evil has its origin in these. As Mark, wisest of the fasters, says, a man cannot commit a single sin unless the three powerful giants, forgetfulness, laziness and ignorance, first overpower him and enslave him. St John of Damaskos On the Virtues and the Vices, Philokalia

There are only two kinds of people in the end: those who say to God, "Thy will be done," and those to whom God says, in the end, "Thy will be done." All that are in Hell, choose it. Without that self-choice there could be no Hell. No soul that seriously and constantly desires joy will ever miss it. Those who seek find. Those who knock it is opened." — C.S. Lewis, The Great Divorce

St. Seraphim of Sarov [Chernobyl now...] "True hope seeks the one [Chiefdom] of God and is sure that everything necessary for this mortal life will surely be given. The heart cannot have peace until it acquires this hope. This hope pacifies it fully and brings joy to it. The most holy lips of the Saviour spoke about this very hope: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Mt. 11:28)."

"God is a fire that warms and kindles the heart and inward parts. Hence, if we feel in our hearts the cold which comes from the devil—for the devil is cold—let us call on the Lord. He will come to warm our hearts with perfect love, not only for Him but also for our neighbor, and the cold of him who hates the good will flee before the heat of His countenance."

Vandana Shiva, Yes! magazine, Dec 31, 2002
In England, the population explosion started with the enclosures of the commons— when peasants were uprooted from the land and had to depend on selling their labor In India, 1800 is the watershed for the consolidation of colonial regimes. For centuries before 1800 our population had been stable.

When you depend on the land, you know there are five people who can be supported. You work your society out so you have five. When you are selling your labor power on an uncertain basis, in an unstable wage market, you know that having ten is better than having five. So dispossession from the Earth's natural wealth is at the root of instability and population growth.

SYMPATHY FOR RIEL IN NEW YORK. Resolutions were adopted at the regular meeting of the Irish-American Union held last evening, in which the execution of Louis Riel was condemned as a "judicial murder."

The resolution referred to the Canadian Government as a " subservient tool of the bigoted Orange faction," ...—New York World. — The Gibbet of Regina: The Truth about Riel • Sir John A Macdonald and His Cabinet efore Public Opinion from One Who Knows, Napoléon Thompson, 1886, Thompson and Moreau, New York

It is when, 'having put aside all earthly care,' we seem to have left this world, that we, in fact, recover it in all its reality."
Alexander Schmemann, For the Life of the World

from THE BEGINNING OF WISDOM. Aongus 0'Daly. Ob : 1570.
The beginning of wisdom is the fear of God,
No wisdom like it is to be found ;
Good the kind of wisdom, this,
The fear of God, on whomsoever it be.

HISTORY gives us our measuring-point. By it alone can we calculate the progress of the world, and our own particular corner of it. Some people are apt to think that Ireland has no separate history of her own worth considering.

Others find her history confused, sad, or difficult, wanting land-marks and out-standing rulers. Others, again, look at Irish history through their own sympathies or prejudices, and cannot always picture Ireland as compared with contemporary countries, or realize the peculiar way in which Ireland was set apart.
THE ROMANCE OF IRISH HEROINES. L. M. McCRAITH Author of "A GREEN TREE" 'THE SUIR: FROM ITS SOURCE TO THE SEA" ETC.

"It is significant that whereas in the West Mary is primarily the Virgin, a being almost totally different from us in her absolute and celestial purity and freedom from all carnal pollution, in the East she is always referred to and glorified as Theotokos, the Mother of God, and virtually all icons depict her with the Child in her arms." Alexander Schmemann, For the Life of the World

The Precautionary Principle: Fragility and Black Swans from Policy Actions Nassim Nicholas Taleb et al.

The precautionary principle (PP) states that if an action or policy has a suspected risk of causing severe harm to the public domain (affecting general health or the environment globally), the action should not be taken in the absence of scientific near-certainty about its safety. Under these conditions, the burden of proof about absence of harm falls on those proposing an action, not those opposing it….

THE HARP THAT ONCE THROUGH TEAMHAIR;S HALLS.

The harp that once through Tara's halls
The soul of music shed,
Now hangs as mute on Tara's walls
As if its soul were fled.
So sleeps the pride of former days,
So glory's thrill is o'er,
And hearts, that once beat high for praise,
Now feel that pulse no more.

No more to chiefs and ladies bright
The harp of Tara swells;
The chord alone, that breaks at night.
Its tale of ruin tells.
Thus Freedom now so seldom wakes,
The only throb she gives Is when some heart indignant breaks
To show that still she lives.

Queen Victoria's Treasury regarding late 1500s To listen to Irish lays or give alms to an Irish [lawyer poet] exposed the offender, by the bitter sarcasm of the [English] laws, to the forfeiture of both ears if the offence were repeated.
"All carroughes, bards, rhymers, " and common idle [Indigenous] men and women, within this province [sic] (of Munster), making rhymes, bringing of messages, and common players at cards, [are] to be spoiled of all their goods and chattels, and to be put in the next stocks [neck stocks, tortured], there to remain till they shall find sufficient surety to leave that "wicked thrade of life, and fall to other occupation." As if, forsooth, they could !"

“I’ve got one thing to say to you, my boy … you can’t trust the Irish, they are all liars’, she said,‘liars, and that’s what you have to remember, so just don’t forget it.” Margaret Thatcher

James Ó Joyce A Portrait of the Artist as a Young Man
“I am proud to be an emotionalist.”

Arise from they slumbers translated from the Gaelic by Mary Balfour,
A - rise from thy . slum - bers, oh, fair -est of maids!
With me thou wilt wander to Truighas green shades,
Where sorrel and bright rowan berries abound
And mast in rich clusters the branches have crowned
A bed of fresh ivy to rest thee I will bring
The blackbirds and thrushes around us shall sing
And there with unceasing devotion
I will prove
How soothing the cares of affection and love.

Bres the Beautiful:
It was my own fault.
My injustice, arrogance, and greed brought about my downfall!
I put taxes on the people they had never paid before,
and I reduced them to poverty and hunger.
I have only myself to blame for what has happened.
Marie Heaney, Cath Moytura

In 1776, the English traveller Arthur Young, had observed:
"A landlord in Ireland can scarcely invent an order, which a servant, labourer or cotter dare refuse to execute. Nothing satisfied him but an unlimited submission.

Disrespect or anything tending towards sauciness he may punish with his cane or his horsewhip with the most perfect security; a poor man would have his bones broke if he offered to lift his hand in his own defence…

Landlords of consequence have assured me, that many of their cotters would think themselves honoured by having their wives or daughters sent for to the bed of their master; a mark of slavery that proves the oppression under which such people must live."

Aoghán Ó Rathaille Atá mo chóraid gan fuithin 's mo chuingir gan féar, gan fás, Atá anshógh ar mo mhuirear, Is a n-uillinn gan éadach slán; Atá an tóir ar mo mhullach, Go minic o Thighearna an stáit, Atá mo bhróga-sa briste, Is gan pinginn dá bhfiacha im láimh.
My cattle are shelterless, My team, unfed, thrive ill, In misery my people dwell, Their elbows through their clothes, A price is on my head At the landlord's will; My shoes are tattered, And no wherewithal to make them good

...Between 1728 and 1845 the colonial landlord system in Ireland had produced twenty-eight artificial famines in which millions of Irish men, women and children had suffered death while their landlords sent off rich harvests and herds to the English markets... from Ireland's forgotten 'Rockite' rebellion Peter Berresford Ellis irishdemocrat.co.uk

The Oxford Companion to Irish History states that there were thirty An Gorta Mór sized genocide events between 1300 and 1900. At least five million in the one An Gorta Mór according to all the evidence...

"From Cork harbor on one day in 1847961 the AJAX steamed for England with 1,514 firkins of butter, 102 casks of pork, 44 hogsheads of whiskey, 844 sacks of oats, 247 sacks of wheat, 106 bales of bacon, 13 casks of hams, 145 casks of porter, 12 sacks of fodder, 28 bales of feathers, 8 sacks of lard, 296 boxes of eggs, 30 head of cattle, 90 pigs, 220 lambs, 34 calves and 69 miscellaneous packages." Chris Fogarty, http://www.irishholocaust.org/thefoodremoval

I have often said, and written, it is [Forced Starvation] which must consume [the Irish]; our swords and other endeavours work not that speedy effect which is expected for their overthrow.
English Viceroy Arthur Chichester writing to Elizabeth I's chief advisor, November 1601

Aoibheall of Carrick-lea is said to have fallen in love with a young chieftain of Munster, and to have assumed the shape and appearance of a cowherd's daughter, named Sheela Ni Maranan, the better to accomplish her desire.

She served some years in the capacity of cinderwench, kitchen-maid, cook, and at length rose by her assiduity and good conduct to the important station of lady's-maid, in which position she obtained the opportunity of becoming acquainted with the object of her love.

Many strange stories are told of the love of these creatures for mortals, and of the talents bestowed by them upon their favorites.

Aoibheall>>
Murchadh shall fall, Brian shall fall,
All shall fall in the same career ;
'Tis gory the field shall be to-morrow,
With thy haughty blood !

When the news of the capture and detention of Callaghan reached Munster, Kennedy, son of Lorcan, and father of Brian Ború, raised a powerful army of the Eugenians for the purpose of rescuing the distinguished prisoners, ...committed to the conduct of Donogh, son of Caomh, or Keeffe, prince of Fermoy, whom he thus addresses :
" Fight well your battles with Munster's warlike forces
Who shall banish the sons of Lochlann beyond the wave,
Level their stone fortresses, bring back the son of Buadhachan,
Humble the Lochlannachs, and despise their threats,"

A History of the Clan Eoghan or Eoghanachts, descendants of Eoghan More or Eugene the Great Compiled from all the accessible sources of Irish Family History BY RICHARD FRANCIS CRONNELLY, GOODWIN, IRISH CONSTABULARY FORCE, DUBLIN, 1864.

Do you not think it a pity, O dear Donnchadh [Ó Caoimh], ... That the women of Mumhan should be in captivity — without deceit — And that the Lochlannachs should carry off their cows? — Caithréim Chellacháin Chaisil J

A New History of Ireland, Volume II: Medieval Ireland 1169-1534 edited by Theodore William Moody, Art Cosgrove, Francis John Byrne

The cultural unity of Ireland, as reflected in the standard literary language, was maintained by the [people] of learning...who, whatever their provincial loyalties, established an agreed history and pseudo-history of Ireland, the senchas coitchenn. Ulster saga material was composed by Munster poets and preserved in manuscripts at Clonmacnoise and in Leinster.

Reviewed Work: Literary Creation and Irish Historical Tradition by Brian Ó Cuív Review by: Francis John Byrne Irish Historical Studies Vol. 16, No. 62 (Sep., 1968), pp. 210-212 (3 pages) Published by: Cambridge University Press

The historian of Gaelic Ireland faces a lack of official records together with a wealth of literary material which he might tend to dismiss as irrelevant to his inquiry.

But as society must be studied on its own terms, and the fact that the Irish had a literary rather than a historical bias is of itself an interesting cultural phenomenon.

Students of Gaelic Ireland must of necessity be in large measure literary historians. For this reason professor Ó Cuiv's interest in the historical implications of literary texts is a hopeful portent that the gulf between philology and history may be spanned more often in the future.

The tradition of the heroic saga remained very much alive until the eleventh century or so, and took as its subject matter not merely prehistoric figures but chiefs of the fifth, sixth, seventh, and even eighth centuries.

The dry notices of the annals, on the other hand, never found a true chronicler to expand them into a consecutive narrative ...

> Desmond Rushe, Theatre: The Roots of Identity, Éire-Ireland, A Journal of Irish Studies, The Irish American Cultural Institute, 1974.

> Father Pat Ahern ...has simplified the fundamental notion of culture as 'us, being ourselves' and has written: 'Being ourselves means being all that history has made us -- a distinctive people with a distinct set of

preferred values, handed down and accepted by us, with out own peculiar ways of thinking and behaving, our own peculiar temperament, wit, sense of humour -- like a member of a family, you cannot help it; you cannot deny it.

Being ourselves mean being what our position on the map has made us -- and island people, what our climate has made us, imposing on us a particular way of life, dependent on the soil, a closeness to nature and the elements, and to the beauties of creation, and with a consequent keen sense of values of life -- values that take account of a Creator... The strength of any culture depends on the degree of its acceptance by the current generation...

There is a sense in which we do not own our own culture. We are only trustees. The treasure is only on loan, and we must take it, refurbish it inlight of our experience, and hand it on.

We have a duty to do this, at the risk of betraying the dead generations who moulded it for us and trusted it to us, and at the risk of doing a grave wrong to generations yet to come by depriving them of an inalienable right -- the right to a separate national identity.'

Ballad of Crowfoot,
Willie Ó Dunn Laigin First Nation and Mi'qmaq
Algonquin First Nation
See the settlers in more numbers
He takes whatever he encounters

You've seen the Sioux all battered, beaten
They're all in rags, they haven't eaten

The Nez Perce' were much the same
It seems like such a heartless game

And it's eighteen hundred seventy-six
And the enemy's full of those death-dealing tricks

Michael D. Higgins, president of Ireland
It is vital to understand the nature of the British imperialist mindset of that time if we are to understand the history of coexisting support for, active resistance to, and, for most, a resigned acceptance of British rule in [Occupied] Ireland. While our nations have been utterly transformed over the past century, I suggest that there are important benefits for all on these islands of engaging with the shadows cast by our shared past.
https://www.theguardian.com/commentisfree/2021/feb/11/empire-ireland-century-partition-presentbritain-history

<u>The nature of the British imperialist mindset of that time</u>
“Supreme Wisdom has educed permanent good out of transient evil ...”
THE IRISH CRISIS.BY C. E. TREVELYAN, Esq.
REPRINTED FROM THE "EDINBURGH REVIEW." January 1848

We stole Trevelyans corn
So the young might see the morn
Its so lonely around
the Fields of Athenry

from British Imperialism in China A legacy of Commerce, Addiction, and Gunboat diplomacy
Tao He, Boston University
The primary motive of British imperialism in China in the nineteenth century was economic. There was a high demand for Chinese tea, silk and porcelain in the British market. However, Britain did not possess sufficient silver to trade with the Qing Empire. Thus, a system of barter based on Indian opium was created to bridge this problem of payment. The subsequent exponential increase of opium in China between 1790 and 1832 brought about a generation of addicts and social instability. Clashes between the Qing government and British merchants ultimately escalated into the infamous Opium Wars.

As a result, the British were given the island of Hong Kong and trading rights in the ports of Canton and Shanghai. Although British imperialism never politically took hold in mainland China, as it did in India or Africa, its cultural and political legacy is still evident today. Honk Kong remains a significant center of global finance and its government still functioned in much of the same ways as it did under British colonialism. Furthermore, the language of English and British culture highly impacted the society of Hong Kong and Southern China for over a century...

1839 Commissioner Lin Zexu openly burned 1.2 million kilograms of confiscated opium
1839-1842 First Opium War: Qing Empire Vs. Britain and its allies in France,

United States, and Russia
1898-1901 Chinese anti-Foreign uprising, [Kung Fu] Boxer Rebellion

He's as [unseeing] as he can be just sees what he wants to see Nowhere Man do you see me at all? Ó Lennon/McCartney

Ronald Ó Reagan I can't think of a place on the planet I would rather claim as my roots more than Ballyporeen, County Tipperary... I come back to you as a descendant of people who are buried here in paupers' graves. Perhaps this is God's way of reminding us that we must always treat every individual, no matter what his or her station in life, with dignity and respect..." '

At the launch of the 1916 Commemorations, Taoiseach Enda Kenny proclaimed that the programme of events would be 'measured and reflective' and would be 'informed by a full acknowledgement of the complexity of historical events and their le acy, of the multiple readings of history, and of the multiple identities and traditions which are part of the Irish historical experience'.
Claire McGettrick, co-founder of Justice for Magdalene Research, and the cofounder of the Adoption Rights Alliance, Spare a thought for those who suffered most for the sake of an idyllic image of Ireland, National Women's Council of Ireland blog, 5 Meitheamh 2016

To gain allies, the colonists manipulated tribes to turn against each other by preying on old animosities, breaking apart alliances, and convincing Native Peoples that they needed the English to protect them.

During Metacomet's Rebellion, the English leadership managed to persuade the Praying Indians to spy and scout for the English, all the while

convincing the colonists that all Indians -especially the Praying Indians that lived close by - were a threat to them.

Eventually, the Praying Indians were imprisoned on Deer Island in Boston Harbor. Without food, fresh water or shelter, the majority of the friendly Indians imprisoned died on the island.

The Massachusetts Bay Colony was in fact a corporation with a charter to do business and to make money for the king of England (and themselves). The relationship between the king and the colonists quickly deteriorated.

The colonists didn't like being subject to a king so far away and creating riches for someone else. The crown did afford some protection to the land because the king declared that it belonged to either him or the Native population. These protections interfered with what the colonists wanted most.

Land greed led to the colonists denouncing the crown while still operating under the charter. This led to the loss of protection for the Native Peoples and even more seizures of land.'
Remembering & Reconnecting: Nipmucs and the Massacre at Great Falls, A Narrative compiled and presented By the Chaubunagungamaug Nipmuck Historic Preservation Office and Associates for the Battle of Great Falls/ Wissatinnewag-Peskeompskut Pre-Inventory Research and Documentation Project, October 2015

"The Rest Haven Cemetery at Deer Island contains the graves of several hundred Irish [genocide deportees] who died at the quarantine station after fleeing the Irish [Holocaust] in the late 1840s and trying to reach America.

...It had been used as an orphanage, a prison, a hospital, a quarantine station, and an internment camp for Native Americans during [Metacom's Last Stand] in the 1600's.

Among those buried on the island were approximately 850 of the more than 1,000 Irish people who died and were buried in unmarked graves during this terrible time." http://www.friendsofirishresearch.org/deerisland/

In 1855, Henry Gardner the Know-Nothing governor of Massachusetts, called the Irish who were gathering in throngs [not a flattering word either], "a horde of foreign barbarians." Men of Massachusetts: Bay State Contributors to American Society By August C. Bolino, professor emeritus, The Catholic University of America

"If anybody knocks on your door that has an Irish accent, automatically ask them to leave." — Marlene Kairouz member of the Victorian Legislative Assembly and Minister for Consumer Affairs Victoria, Australia, 31 Deireadh Fómhair 2017 https://www.rte.ie/news/world/2017/1031/916456-australia-minister-apology/

Seán Ó Faoláin, The Great O'Neill: "The 16th C. wars of conquest there mingled what was by nature immiscible. It is the same forced juncture of modernity and antiquity that comes with every imperial conquest, whether it is the conquest of Mexico by the Spaniards, or the colonization of India by the Hanoverians, or the plantation of Ireland by the Tudors.

For out of it emerges a kind of ... duality of mind just as indissoluble, and just as incoherent, producing at first, on the side of the conquistadors, extremes of idealism, loyalty, persistence, stubbornness, folly, by which all first puzzlements or strings of conscience are smothered up or brushed

aside; and then, on both sides, when the confusion rises, mountains of treachery, an otherwise unimaginable brutality, indescribably savageries, recantations, selfishness, contempt, every known weapon of human ingenuity and bestiality to obliterate the enemy and justify his obliteration...

"In the 'pool [Liverpool] they told us the story How the English divided the land Of the pain and the death and the glory And the poets of auld Éireland.. . -Yoko Ono and John Lennon, Luck of the Irish

O flower of warriors, beware of that trap.
Choose, dear Béowulf, the better part, eternal rewards.
Do not give way to pride.
For a brief while your strength is in bloom
but it fades quickly; and soon there will follow
illness or the sword to lay you low, or a sudden fire
or a surge of water or jabbing blade or javelin
from the air or repellent ag e.
Your piercing eye will dim and darken;
and death will arrive, dear warrior, to sweep you away."
Seamus Heaney, Beowulf

Specific traumatizing experiences for the Irish (per Lee and Moane) include systematically treated as an “inferior race” by the oppressing culture (British), subjection to starvation (An Gorta Mór) even while vast quantities of foods were being exported, indiscriminate killings, land grabs, religious persecution, language and music censorship, and educational oppression. Indeed, many Irish today continue to reference their disdain of past British actions... Exploring Irish Multigenerational Trauma and Its Healing: Lessons from the Oglala Lakota (Sioux) 12 Aibreán 2012. Coll et at

..the thing is, you can't live through the attempted genocide of your people and be the same. There's a ruptured trust in other human beings. You carry that with you and, whether you talk about it or not, it is there. People who go through experiences like this can live in fight or flight. Their nervous system never really settles and it's very unlikely that it will return to its baseline. ...

As Irish people, we have our own historical trauma caused by colonialism and [An Gorta Mór].

I used to roll my eyes when I heard people go on about '800 years of oppression' but it actually does leave a legacy on people.

The loss of our language left a huge mark and it has imprinted generationally, whether we realise it or not. 'Trauma is transmitted across generations — we even have our own historical trauma caused by [An Gorta Mór]' .
Jane Mulcahy Interviewed by Katie Byrne, The Irish Independent · April 2024

He was numb with grief, but got no respite for one night later merciless Grendel struck again with more gruesome murders. Malignant by nature, he never showed remorse. Beowulf, Seamus Heaney

Multigenerational Trauma as an Accepted Construct The phenomenon of multigenerational trauma is largely accepted in the American Indian communities in general and the Lakota communities in particular as a key concept, and it is often understood to be a root cause of the suffering of American Indian families (Brave Heart, 1999; Manson, 2000; Whitbeck et al., 2004).

Stone (2003) writes that "tribal communities are impacted by a historical trend perpetuated by the dominant or affluent Euro-American culture.

This has included numerous systemic influences across history:

1) **Dispossession**
2) **Biological warfare**
3) **Disruption of culture**
4) **Indian wars**
5) **The federal and religious boarding schools (disruption of family and language)**
6) **Termination**
7) **Relocation**
8) **Modern influences (gangs and drugs)**

No trembling harp, no tuned timber, no tumbling hawk swerving through the hall, no swift horse pawing the courtyard. Pillage and slaughter have emptied the earth of entire peoples. And so he mourned as he moved about the world, deserted and alone, lamenting his unhappiness day and night, until death's flood brimmed up in his heart.” — Seamus Heaney, Beowulf

“The transgenerational effects of trauma occur via a variety of mechanisms including the impact of attachment relationship with care givers; the impact on parenting and family functioning; the association with parental physical and mental illness; disconnection and alienation from the extended family, culture and society.

These effects are exacerbated by exposure to continuing high levels of stress and trauma including multiple bereavements and other losses, the process of vicarious traumatisation where children witness the on-going effects of the original trauma which a parent or care giver has experienced. Even where children are protected from the traumatic stories of their ancestors, the effects of past traumas still impact on children in the form of ill health, family dysfunction, community violence, psychological morbidity and early mortality."

Helen Milroy, Child and Adolescent Psychiatrist and Winthrop Professor at the University of Western Australia H Milroy, ‘Preface’ in S Zubrick, S Silburn, D Lawrence, D Mitrou, R Dalby, E Blair, J Griffin, H Milroy, J DE Mario, A Cox and J Li, The Western Australian Aboriginal Child Health Survey: The Social and Emotional Wellbeing of Aboriginal Children and Young People (2005) p xxii

'Men will be bad: (lawful) chiefs will be few: usurpers will be many' Immacallam in dá Thuarad

Beannacht by John O'Donohue From To Bless the Space Between Us

On the day when
The weight deadens
On your shoulders
And you stumble,
May the clay dance
To balance you.
And when your eyes
Freeze behind
The grey window
And the ghost of loss
Gets into you,
May a flock of colours, Indigo, red, green
And azure blue,
Come to awaken in you
A meadow of delight.
When the canvas frays In the currach of thought
And a stain of ocean
Darkens beneath you,
May there come across the waters
A path of yellow moonlight
To bring you safely home.
May the nourishment of the earth be yours,
May the clarity of light be yours,
May the fluency of the ocean be yours,
May the protection of the ancestors be yours.
And so may a slow Wind work these words
Of love around you,
An invisible cloak
To mind your life.

Admission of Elizabeth I Genocide in Victoria's Crown's Words Lambeth Palace Calendar of the Carew Manuscripts: 1575-1588 (Published by the Authority of the Lords Commisioners of Her Majesty's Treasury, London, 1868)

“Throughout the papers of Carew there are to be found repeated and fruitless enactments for obliterating from the face of Ireland all traces, accidental or otherwise, of Irish characteristics. The land was in all respects to be remodelled, volens nolens [willing or unwilling], upon an English platform, so far at least as it was possible in a conquered province — so far as a humble and distant dependant can be made to assume the dress, manners, deportment, religion, and policy of its superior.... Its Deputy was to be the alter idem [second self] of English royalty; its council board the counterpart in its constitution and its authority of the council board in England..,
... According to the ordinances proclaimed at Limerick by Sir John Perrot in 1571, no maid or single woman was allowed " to wear or put on any great roll or kercher of linen cloth upon their heads, neither any great smock with great sleeves, but to put on hats, caps, French hoods, tippets, or some other civil attire upon their heads, upon pain of forfeiting the said Irish garments so worn ; the same forfeiture to be to such person or persons as shall happen to seize the same." Carew Papers, I. 411.

The Silence Everyone Talks About: Media Representations of violence against Aboriginal Women
https://www.abc.net.au/listen/programs/speakingout/amy-mcquire-the-silence-everyone-talksabout/101544264 Earlier this month it was revealed Aboriginal and Torres Strait Islander women are 11 times more likely to die due to an assault and are 32 times more likely to be hospitalised due to family violence than non-Indigenous women. Journalist Amy McQuire has

been one of the fiercest advocates for the rights of Aboriginal and Torres Strait Islander people, particularly in relation to their treatment in criminal justice - and especially as victims of crime. She has also undertaken a PhD with the topic, The Silence Everyone Talks About: Media Representations of violence against Aboriginal women.'

What happened to the Senate inquiry into missing and murdered Indigenous women? Published: March 30, 2023
https://theconversation.com/what-happened-to-the-senate-inquiry-into-missing-and-murderedindigenous-women-201755
In Canada, grassroots movements led by Aboriginal women and families of missing Aboriginal women led to a national inquiry into missing and murdered Indigenous Women, girls and LGBTQIA+ people. It was well resourced over several years, following comprehensive work with communities. The final report named Indigenous femicide (the murder of women and girls), as a form of racial and colonial genocide.

...The Australian inquiry borrows much of its terms of reference from the Canadian report. However with the scarce detail the inquiry has provided about its processes, it did not appear to undertake the same grounded and community-led approach to inform it.' ...

[Now British Trade Czar] Tony Abbott calls OL Bill Shorten the "Irish political philosopher"...always the low road.
https://www.youtube.com/watch?v=6vWSTvkbjh8

Tom McCarthy in New York The Guardian Wed 29 Apr 2015
Tony Abbott's Indigenous 'lifestyle choices' remark smacks of racism, says ... UN special rapporteur on indigenous rights criticises the PM's comments and says Australia has 'regressed' in its treatment of Indigenous communities ...

"What we can't do is endlessly subsidise lifestyle choices," Abbott said in March in support of the decision, "if those lifestyle choices are not conducive to the kind of full participation in Australian society that everyone should have [total assimilation]."

Cormac [mac Airt] is no model — except in the few things you mention— for Banba's nobles !
His dishonourable character could be discovered in all the rest of his deeds.
THE CONTENTION OF THE BARDS EDITED WITH TRANSLATION, NOTES, GLOSSARIES, Etc. BY REV. L. McKENNA, SJ., M.A.

Feidhlime mac Crimthann wrote:-
Good was the chief Fiacha Muilleathan
A great territory the Half over which he ruled ...
Though he was great; Cormac Ua Cuinn
He bowed to the chief of Tir Duinn (Munster)"'

The dark side of Winston Churchill by Johann Hari, Independent, Wednesday 27 October 2010

The young Churchill charged through imperial atrocities, defending each in turn. When concentration camps were built in South Africa, for white Boers, he said they produced "the minimum of suffering".

The death toll was almost 28,000, and when at least 115,000 black Africans were likewise swept into British camps, where 14,000 died, he wrote only of his "irritation that K===rs should be allowed to fire on white men".

Later, he boasted of his experiences there: "That was before war degenerated. It was great fun galloping about."

Then as an MP he demanded a rolling programme of more conquests, based on his belief that "*the Aryan stock is bound to triumph*".

There seems to have been an odd cognitive dissonance in his view of the "natives". In some of his private correspondence, he appears to really believe they are helpless children who will "willingly, naturally, gratefully include themselves within the golden circle of an ancient crown".

But when they defied this script, Churchill demanded they be crushed with extreme force. As Colonial Secretary in the 1920s, he unleashed the notorious Black and Tan thugs on [Occupied] Ireland's Catholic civilians, and when the Kurds rebelled against British rule, he said:

"I am strongly in favour of using poisoned gas against uncivilised tribes... [It] would spread a lively terror."

I am telling you, right now, there has been 524 years of holistic genocide on Oileán an Turtair. We are the ones that are dying. It's not you that is dying. " ... [W]e are asking the UN to help us at charges of genocide, a war against humanity, war crimes and a crime of aggression, be laid... ....None of your governments have clean hands. All of your governments have blood on their hands. None of you are different. You haven't changed! Because you haven't started your healing journeys.
Jocelyn Wabano-Iahtail, Attawapiskat First Nation, 29 Meitheamh 2017, National Press Gallery, Ottawa Ontatio, from ḟ CBC

"Vigilante groups are becoming more and more common, whether reported or not reported, I've heard it too often in the community.''
Aboriginal Australian rights activist Oct. 2022

Capitalist patriarchy has shaped economies through war and violence -wars against nature and diverse cultures , and violence against women... Dr Vandana Shiva European Parliament , 8th March, International Women's Day
Women are Shakti . We are the embodiment of power in creative ,non violent form.

Gearóid Ó Crualaoich, a University College Cork emeritus professor of folklore, The Book of the Cailleach, UCC Press: "Proactive, female creativity and power is thus seen, in Irish ancestral culture, to be the major source from which emerges both the general form of the physical universe and the security and well-being of the social order in times of stress.

" A starting point is the acknowledgment that the Irish wisewoman is a healer — by predominanantly symbolic means — of crisis trauma. Where the roles of midwife and keener focus on the life traumas of birthing and

dying, that of the bean feasa focuses on the affliction traumas that arise from apparently inexplicable loss of health or property." Gearóid Ó Crualaoich The Book of the Cailleach

"We can and must respond creatively to the triple crisis and simultaneously overcome dehumanization, economic inequality, and, ecological catastrophe." — Vandana Shiva

There's No Time for Gradualism
By Alyssa Battistoni, Jacobin Magazine
"What's changing about the climate news cycle, meanwhile, is that each new report says more blatantly that addressing climate change "will require unprecedented transitions in all aspects of society."

Even the soberest of scientists (not economists!) will now tell you that stopping climate catastrophe requires remaking the global economy and redistributing global wealth. More and more people are coming around to the position that something major has to happen, even if they aren't entirely clear on the politics.

This is a place where [na daoine atá cróga agus dílis] can and must step in: we need to replace the narrowly economistic orientation towards growth that has marked the discount rate debates with a bold vision of a good and livable future — and a political program to match."
https://jacobinmag.com/2018/10/climate-change-united-nations-reportnordhaus-nobel

...after his restoration, like a true Stuart, lost his sense of gratitude, and forgot not alone the O'Keeffes but every other Irish chieftain who adhered to him in his adversity.
Journal Of the Cork Historical & Archaeological Society, March 1897
Cliodhna, the Queen of the [Sí] of South Munster

"Nature shrinks as capital grows. The growth of the market cannot solve the very crisis it creates." — Vandana Shiva, Soil Not Oil: Environmental Justice in an Age of Climate Crisis

"...because of women like us, I believe that in the end, tyranny will never succeed, and goodness will always vanquish evil. Although I may not see it in my lifetime, peace will overcome. I believe, I know, that if you have unshakable faith in yourself, in your sisters and in the possibility of change, you can do almost anything. The work is hard. The immensity of what needs to be done is discouraging. But you look at communities that are struggling on a daily basis. They keep on---and in the eyes of the people there, you are a symbol of hope. And so you, too, must keep on. You are not at liberty to give up. Don't stop, echoes the older Liberian lady's voice. Don't ever stop. My answer to her: I never will."
— Leymah Gbowee, Mighty Be Our Powers

"We are either going to have a future where women lead the way to make peace with the Earth or we are not going to have a human future at all." — Vandana Shiva

Trí adcoillet gáis: anfis, doas, díchuimne. Three things that ruin wisdom: ignorance, inaccurate knowledge, forgetfulness.

Vandana Shiva

...declared sovereignty over their biodiversity—not sovereignty to rape and destroy, sovereignty to conserve.....

Some wrote letters to Mike Moore, director-general of the WTO saying, "We noticed you have passed a law called 'Trade-Related Intellectual Property Rights.' We also notice that under this law you want to monopolize life forms. Unfortunately, these are resources over which you have no jurisdiction, and you have overstepped your boundaries."

Similar letters went to the prime minister of India: "You are the prime minister of this country, but we are the keepers of biodiversity. This is not your jurisdiction. You cannot sign away these rights. They were not given to you. We never delegated them to you."

If you think of the fact that corporate globalization is really about an aggressive privatization of the water, biodiversity, and food systems of the Earth, when these communities declare sovereignty and act on that sovereignty, they have developed a powerful response to globalization. Living [sovereignty] then is the [sovereignty] that is custodian of the living wealth on which people depend."
http://www.yesmagazine.org/issues/what-would-democracy-look-like/earthdemocracy-an-interview-with-vandana-shiva

Angela Davis Women's March, Algonquin Land 2016

"We recognize that we are collective agents of history and that history cannot be deleted like web pages. We know that we gather this afternoon on [Algonquin] land and we follow the lead of the first peoples who despite massive genocidal violence have never relinquished the struggle for land, water, culture, their people...

The struggle to save the planet, to stop climate change, to guarantee the accessibility of water... The struggle to save our flora and fauna, to save the air— this is ground zero of the struggle for...justice...

This is just the beginning and in the words of the inimitable Ella Baker, 'We who believe in freedom cannot rest until it arrives.' Thank you."

Goreu heddychydd — gwir.
Best peacemaker — truth.

Note Tacked to a Tree , Massachusetts Colony, 1676ish
from Dawnland Voices: An Anthology of Indigenous Writing from New England edited by Síobhán Senier

"Though English man hath provoked us to anger & wrath & we care not though we have war with you this 21 years for there are many of us 300 of which have fought with you at this town we hauve nothing but our lives to loose but thou hast many fair houses cattell & much good things"
Wowaus, son of Sachem, 1640-1709, Nipmuc Algonquin,
Attended Harvard's Indian College

Trí chuil túaithe: flaith bréagach, breitheamh gúach, sagart colach.
Three tribal vetos: false chief, untruthful judge, impious priest.

Jocelyn Wabano-Iahtail, Attawapiskat First Nation, dag- orcitlid good teacher 29 ḟ Meitheamh 2017, National Press Gallery, Ottawa Ontatio, from CBC
“You’re a guest here, and you don’t even know how to speak to us. You don’t even recognize the tone in your voice, in your delivery… …Where is everybody else to come step up for us? …

Recognize me as a human being, because that is the fundamental problem, a crisis situation that we're facing here on Oileán an Turtair, that the settlers don't view us as human beings…

Ní thuigeann an sách an seang.
The well-fed does not understand the lean

Ní chronaítear an tobar go dtrá sé.
The well isn’t missed until it dries up.

Trí adcoillet gáis: anfis, doas, díchuimne.
Three things that ruin wisdom: ignorance, inaccurate knowledge, forgetfulness.

Domini est salus , Christi est salus. Super populum tuum, Domine, benedictio tua. Solk us from the taddy.

天命

Don’t tek a 6 for a 9.
Bajan Seanfhocal

Mullach abú.

風向轉變時,有人築牆,有人造風車

Fios Naomh Adamnáin,
The Knowledge and Understanding of St. Eunan

How much more fitting were it for the people that are still on earth to meditate on the Day of Judgment, and the terrors of Hell.

For at that time will the Lord render due recompense to every one on earth; that is to say, rewards to the righteous, and punishments to the guilty.

And at that very time shall the guilty be set in the abyss of everlasting pain, and the book of the Word of God shall be then closed, under the curse of the Breitheamh of Doom, for ever.

But the saints and the righteous, the charitable and the merciful, shall be borne to the right hand of God, to a lasting habitation in the Chiefdom of Heaven, there to abide without age or death, end or term, for ever and ever.

This, the, is the manner of that City: A Chiefdom without pride, or vanity, or falsehood, or outrage, or deceit, or pretence, or blushing, or shame, or reproach, or insult, or envy. or arrogance, or pestilence, or snow, or wind, or rain, or din, or thunder, or darkness, or cold--a noble, admirable, heavenly realm endowed with the wisdom, and radiance and fragrance of a plenteous land...
based on CS Boswell translated, Parentheses Publications, Medieval Irish Series, Cambridge, Ontario 1999.

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Slán abhaile.

men as they desire. *Virtutes* are the seventh grade, the spirits by whom are effected 'miracles' and wonders among the saints and righteous. *Archangeli* are the eighth grade, *i. e.*, 'chief messengers.' for it is they who announce the mighty wonders and the excellent

Digitized by Google

tidings to mankind. *Angeli* are the ninth grade, *i. e.*, 'declarers,' because they declare the will of God and every just cause to the seed of Adam according to the commandment of the Lord.

This noble assembly of the angelic host do not stand in need of proper names; for even the names we have given them are derived

previous to battles and wars. Surrounded by effete nations, beset with intestine divisions, harassed by jealous neighbors, devoid of vitality and resisting power, Mohammedanism pressed along the paths of victory with the triple force of religious fury, greed of political domination, and the consciousness of superior merit from dazzling successes. With the sword in one hand and the Koran in the other, the Mussulman went forth conquering and to conquer.

But the fatal seeds of decomposition and stagnation were engrafted on Islamism. The utter degradation of the female sex ; the abject slavery to which conquered races were reduced ; the unrestricted submission of every Mussulman to theocratic power ; the haughtiness, ignorance, effeminacy, and indolence of rulers ; the migration to more genial climes and more fertile countries ; and the relaxing influences of lust and luxury, were so many inborn organic diseases in the Mohammedan constitution, and with the roll of ages have changed the valorous, sun-burnt children of Mohammed into the lazy loons of the Turkish Empire. Since the power of Islamism was frittered into foam at Poitiers, Vienna, and Lepanto, the waves of Mussulmanic empire are receding to their centre in the sandy plateaus of Arabia, whence they spread. The day is not far

ingrained in the national character; his reign and legislation were recognized by clans which had existed unsubdued from the foundations of society; disunion was superseded by union, distrust by confidence, and discord by harmony; his death was followed by a theocratic empire, in which Arab and Mohammedan were equivalent terms. And this new-born Arab Mohammedan Empire, established in the centre of the Old World's populations, burst its barriers on all sides, and was enlarged to the north and the south, and the east and the west. The tide of Mohammedan conquest rolled to the west over Egypt, and along the northern shores of Africa to the Pillars of Hercules. Thence it swept over Spain, and from Spain across the Pyrenees into France, where it was stayed by the Franks under Charles Martel, after a century of uninterrupted conquests and triumphs. To the north the armies of Islamism overran Syria, subdued Asia Minor, planted the crescent on the Golden Horn, and were arrested in their career of glory before the walls of Vienna by John Sobieski, of Poland. Southward and eastward the followers of the

The Prayer of the Habit.

O MOTHER mild, regard not our sins, nor that worldliness to which we are given. Call us to thyself and fill us with contrition; do not suffer our crimes to drag us down to Hell, where the lost soul is torn and maimed, like a sheep amongst wolves, or a lamb amongst hounds; and whither souls are falling fast as sparks in a smithy. Pitiable is our plight that we cannot realise the consequences of our actions; for we have our choice of the glory of Heaven, or the eternal fire of Hell.

"The seal of the Saviour is upon Me," saith Jesus, "and the habit of My Mother in the seat of charity. I must needs fulfil My own promise: here is the reward of thy labour. Follow the straight path."

O lying fiend, I clearly see that thou hast allured me with sin and worldliness. I now renounce thee: no longer will I follow thee, but the Son of God Who is in Heaven. Him thou didst bear in thy womb, O glorious Virgin, Mother of God, Teacher of Wisdom. Call me to thyself, O blessed Queen, and do thou tread the long road before me. Amen.

The Milesians landed in Ireland, but the De Danann said it was by unfair means, as there was no army in the country to defend it, because the people were not soldiers but mostly workers in metals. They said, however, that if the new-comers would go back into their ships, and were able to land once

again, the people of the country would receive them as masters of the island.

Amergin, who was the Ollav, or learned man and lawgiver, told them to agree to this, and the Milesians withdrew in their galleys nine waves from the shore. The De Danann magicians then raised a great storm, and the ships

Payton Myers Dismissive, denials, defensive, reprisals. Sure fits the Nazi description, Devil Worshipper.

1m **Like** Reply

There are three species of remedy for every sin men commit, viz., martyrdom, baptism, and penance. There are two sorts to be done by everyone when he performs complete penance: penance for every sin he has committed, small or great, and for every good thing he has omitted when it lay in his power to do it. For every evil, small or great, that a man commits, will be pardoned on earnest repentance, save only the blasphemy of the Trinity; for vain is every good thing a man shall do, if he have been guilty of this. According to Quirinus, the blasphemy of the Trinity consists in attributing the wonders and miracles of the Son of God to Beelzebub and to nonentity in general. But according to Augustine, it consists in neglecting every kind of repentance, or in a person's having an unbelieving heart, without expectation of God's reward or mercy coming to him, but persisting in his evil ways, and sinking into despair.

Now, there are nine Orders and nine Grades among the angels of Heaven, as the Scripture enumerates. *Seraphim* are the first grade, *i. e.*, 'burning,' because they burn with the love of the Lord for ever without intermission in the presence of God. *Cherubim* are the second grade, the translation of this name being 'multitude of knowledge and wisdom'; for it is they who drink most abundantly of the well of the knowledge of the deity. *Throni*, meaning the 'seats' and thrones of the King, are the third grade; for it is from them that the Lord delivers his righteous judgments on every man in the world. The fourth grade are *Dominationes*, the powers and 'lordships' holding sway over mankind, and because they rule and govern the five following grades. *Principatus* are the fifth grade; 'princedoms' presiding over actions, for they are the high princes of the noble spirits that are placed in charge of the divine services over their subjects. *Potestates*, 'powers,' are the sixth grade, from their authority over mankind. It is this Order that keep down the attacks and inflictions and pestilences of the wicked spirits, the devils, so as not to allow them to assault or vent their rage on men as they desire. *Virtutes* are the seventh grade, the spirits by whom are effected 'miracles' and wonders among the saints and righteous. *Archangeli* are the eighth grade, *i. e.*, 'chief messengers,'

The Clash - Justice Tonight / kick it over

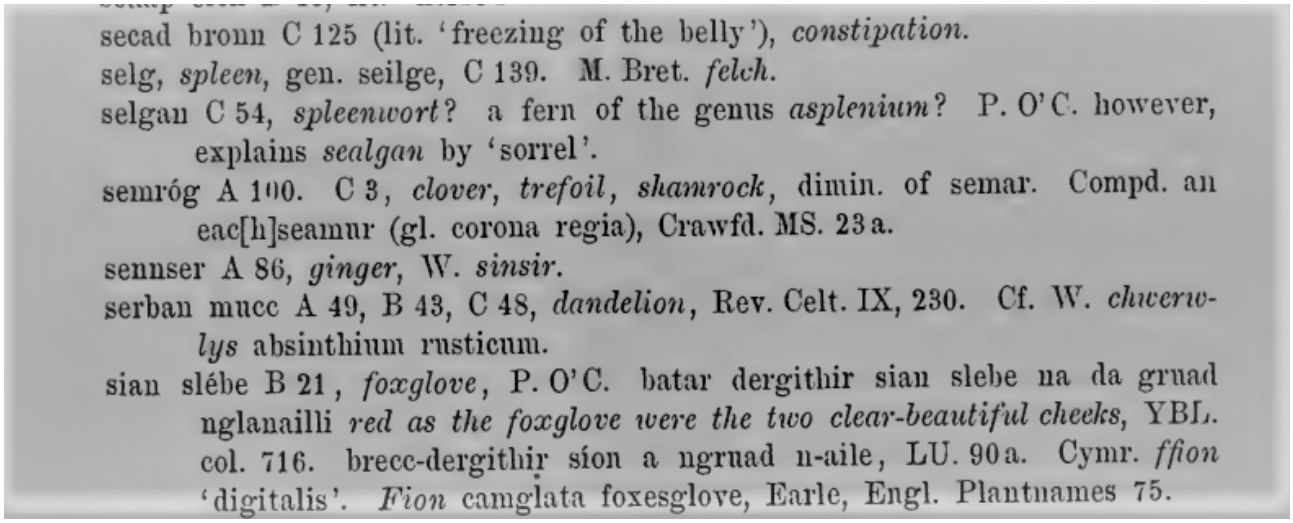
Where is thy nest, Dreoilín

Antiphons from Altus Prosator

1 Who can please God, in this last time?
When the noted marks of truth are changed,
Except the despisers of this present world.

2 God the Father, Unbegotten, Lord of heaven and earth,
And the Son, begotten-of-Him, before all worlds,
And the Holy Ghost, one, true, most High God,
invoke that He may give most ready help,
To me the least of all His servants,
Whom the Lord hath made one with the myriads of Angels

Dr. Todd, Leabhar Imuinn



secad bronn C 125 (lit. 'freezing of the belly'), *constipation.*
selg, *spleen*, gen. seilge, C 139. M. Bret. *felch.*
selgan C 54, *spleenwort*? a fern of the genus *asplenium*? P. O'C. however, explains *sealgan* by 'sorrel'.
semróg A 100. C 3, *clover*, *trefoil*, *shamrock*, dimin. of semar. Compd. an eac[h]seamur (gl. corona regia), Crawfd. MS. 23 a.
sennser A 86, *ginger*, W. *sinsir.*
serban mucc A 49, B 43, C 48, *dandelion*, Rev. Celt. IX, 230. Cf. W. *chwerwlys* absinthium rusticum.
sian slébe B 21, *foxglove*, P. O'C. batar dergithir sian slebe na da gruad nglanailli *red as the foxglove were the two clear-beautiful cheeks*, YBL. col. 716. brecc-dergithir síon a ngruad n-aile, LU. 90 a. Cymr. *ffion* 'digitalis'. *Fion* camglata foxesglove, Earle, Engl. Plantnames 75.

Whitley Stokes, Three Irish Medical Glossaries